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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, FEBRUARY 7, 1846. DAVID REED, PROPRIETOR.

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For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XIX.

MY DEAR FRIEND,—Your remark that you 'do not care for the organization of the Church, because it is demonstrated that the general relation of Church and state in America, disarms the former of all mischievous arms forever,' is, in so far as the establishment in your mind of the latter point is concerned, very gratifying to me. Still it is important that this independency should be a *doctrine of religion* in the minds of the people, as well as a political principle in the written constitution; for thus only is the possibility of a future change precluded.

The history of Poland shows this. The toleration, which is the national characteristic of the Poles, and which is, to my mind, as strong an internal proof as their language, that they are descended from the same race which gave the Pelasgian element to Greece and Rome; that element of character which reverences every manifestation of the uncontained and uncontainable spirit breathing through nature, with an appropriate worship; which

> 'In the land of hills
> Rivers and fertile plains and sounding shores,
> Under a cope of variegated sky,
> Could find commodious place for every God,
> Promptly received, as prodigally brought
> From the surrounding countries, at the choice
> Of all adventurers."

needs ever to acknowledge that it is first born in bondage to the finite law, by which

> 'The hand bestows
> On fluent operations a fixed shape—
> Metal or stone idolatrously serving.'

In short, like him, who, himself without sin, did voluntarily, and with clear thought, submit unto the death which is the fruit of sin, this beautiful spirit of humanity, whose essence is love, or toleration of all which God allows, must lay down its form of life, as confessedly a mortal form, to take it up again purified of the tendency to mortality, and wholly as a life in God. The ancient toleration was not adequate to meet and hospitably entertain all that the progress of humanity brought forth. Socrates was too great a guest for it; and St. Paul, even in the School of Plato, won for his report of Christ, but partial reception. The Political principle of toleration is beautiful and good, like Jesus' life on Earth, which quenches not the burning flax, nor breaks the bruised reed; which goes about doing good, and in its own consciousness of the power of purity, sits down with the publican and sinner, rebukes the Pharisee, and justifies whoever doeth miracles of healing for suffering humanity, whether he follows in the same company or not. But the *religious* principle of toleration is like the same Jesus, when his mortal hath put on immortality, when he hath cast death behind him, which he had the natural power to avoid, and become manifest as one with God. The political principle of toleration is of the earth earthy; (I do not mean necessarily devilish, for the earth also is the Lord's,—the *garden* of the Lord;) but the *religious* principle of toleration is the Lord from heaven.

Now I maintain the political principle of toleration was never elaborated in Poland, into a *doctrine of Religion*. The mortal did not put on immortality in this world; though I acknowledge it prophecied the truth. For, in the great Zamoyski, member of the visible Catholic Church though he considered himself, the religious sentiment rose to that height that he said, 'though I would give half my substance that every Pole should become a Catholic, I would give the whole of my substance, rather than that any Pole should become a Catholic except by clear conviction.' He was probably himself unconscious of what these words were, when translated into the language of pure reason. But the so called Protestant Church of that day, as little saw the eternal truth which that great heart uttered, as the Catholic Church. The Protestant cause lost the political place which the spirit of God gave it, when the Helvetion and Lutheran Church united to drive out the Antitrinitarians from their social and civil rights. I have been reading Krasinski's History of the Reformation in Poland, and am convinced, that it was because the Poles did not proceed to establish their political principle of toleration on the spiritual ground of it; did not demonstrate it as a doctrine of Christianity, a corollary of spiritual religion; that this distinguishing glory of their nation was filched from them, by the wily Jesuit within their borders, who prepared the way for the high-handed robbery of Catherine II; who, under the hypocritical pretence of establishing an ancient form of freedom, which the spirit did not consecrate by its indispensable presence, laid first her sacrilegious hands on the national palladium.

And looking at this subject in this light, my friend, I feel a sadness in contemplating what seems to me, the confusion of mind on the subject of Religion, in 'the Emigration.' Nobody can appreciate more deeply in the heart than I do, the torrent of National feeling which flows towards the Catholic Church, during its present persecution by Nicholas and his Greek priests. The late accounts of the persecution of Sister Marina Mieczyslaka and her companions, is enough to awaken dead chivalry to its first pure love.

Nay, in this age of progress, it must change the mortality of humanity into the immortality of Christian love. Not at Rome can the outraged nature find an adequate champion. 'Put not thy trust in Princes.' No, not even in Protestant princes; oh suffering Poland! Let not thy generous, credulous heart again beguile thee! No help comes to thee from priest or temple; whether in Jerusalem or any mountain. God is to be found in spirit and truth. His only manifestation is in that symbol which covers human life, which covers death, which completes the circle, by bringing even to the senses—the life above death. Your young friend of nineteen, who, after having received two hundred strokes of the knout, (being laid by to receive two hundred more, as soon as it was deemed that he was strong enough to endure it living), burned himself to death, from the fear that the weakness of nature might betray the names of his companions who, like himself, had read De Toqueville, (which was the question on which he was put to the torture); was, in that act, a true Church of Christ;—showing forth the death of the Lord. He endured the contradiction of sinners, to manifest that we live by the daily bread of God's word, which ever calls to freedom. It is this I want the emigration to understand, viz., that they, the nation suffering for freedom, are the Church paramount of Jesus Christ. Let them vindicate their freedom as a nation, because they are a nation, as in olden time, without asking any Church to help them, as a Church; but in order that they may found as many Churches as there are neighborhoods, on their native soil, independent of each other, and self-sufficing, i. e., depending only on God, like the fixed stars. These Churches shall preserve them a nation forevermore invulnerable.

But why organise Churches at all? I will tell you why. Because otherwise the Christianity you love, will cease to be manifested visibly; and the new generations that come into the world will be defrauded of the most interesting and important passage of the history of their race, of which a Church is a remembrancer; or, what is more probable,—false Churches will take up the ground. 'The withdrawing of the great is the magnifying of the little.' A true Church bears the same relation to a false Church that the Temple of Jerusalem bore to the Pagan Temples of other ancient nations. Like the latter it was the palace of a king, with servants and supplies, and etiquette; taking its place on level ground with all else that addressed the human imagination; but, unlike the Pagan temple, when the high Priest penetrated to the shrine, there was no idol to be worshipped; in that blank and silence, on the contrary, the soul received a great admonition, that the object of all worship is to be spiritually apprehended. Because we are men, we will organise ourselves into bodies of Christ; but because we are called into Christ who is one with the infinite, we will not petrify into any form of life or thought, but still live in the spirit; which 'bloweth where it listeth, and no man saith whence it cometh or whither it goeth.'

I will try, in my next letter, to unfold my meaning more clearly, by answering a question that has been put to me; viz., why do you criticise the five Presbyterian Churches near Louisville, because they do not commune together; and at the same moment defend the Baptist organization, which so generally holds to a closed communion? I can answer this question, and prove myself consistent.

Yours truly, E. P. P.

For the Register.

CHRISTIAN NAME.

I do not regret that my suggestions on this subject are leading to some discussion as to its merits. It may seem to some, of small importance as to the name we bear, but why should it be thought so, when all will acknowledge that names are attended with a potent influence. A name has a repulsive effect on many minds and prevents admission of plain and salutary truths. We discard the idea of sectarianism, and are desirous of the arrival of the period when all sectarian distinctions shall be done away, still we adopt a sectarian name which is the sure way to perpetuate sectarian distinctions, and are as tenacious of it as other sects are of theirs. Is there consistency in this? We are laboring to bring mankind back to the purity and simplicity of primitive Christianity; and why not be as regardful to adopt a primitive name? Christian is a primitive name. It was given to the disciples of Christ in the first age of the church. None can be so appropriate for his followers to wear. We profess to discard all human inventions and traditions, yet call ourselves by a name of human invention and authority. Let us be consistent. If we discard doctrines which are only the commandments of men, let us lay aside a name also, that can claim no better origin or authority. Unitarian is a name of man's device, and like all other useless appendages to Christianity, it will perish from among men and only be known as an absurd relic of a bygone age.

Besides, as your correspondent from the west has well observed, Unitarian is too narrow a term to be appropriate to our denomination.—It has the appearance, notwithstanding our profession of liberality, that we are after all 'a one-idea sect.' Christian is a name as broad as our principles and charity, and under it there can be unity of spirit, through a diversity of sentiments. It implies that there is union and fellowship among the followers of Christ without asking any questions as to the doctrinal views, modes of worship or of observing the ordinances. It can cover all minor distinctions and embraces within its bosom all, who love the Lord Jesus Christ in sincerity.

I may be thought singular in my opinion, but it is one that I sincerely cherish that if the "American Unitarian Association" at their next annual meeting, would substitute *Christian* for *Unitarian* as the title of its designation as a demomination, or body, it would be one of its most glorious acts.—It would form an auspicious era in the history of our denomination and would be not the least among other evidences that we are aiming to stand on primitive ground. It would bring others, who are with us in spirit to act with us, and who now, show no sympathy for any of our measures, which carry on their face the name Unitarian. It is desirable that there be not any unnecessary stumbling block flung in a brother's way, and that all, who are desirous to see the extension of Liberal Christianity may act in hearty and merited concert.

I hope that this discussion may go on, and that abler pens than mine may be enlisted in it. May its result be to open the eyes of our denomination to this subject, so that while we are so keen to discern other errors, we may not be blind to this. P. S.

PEACE AND WAR.

'Peace, the demand of Christianity. A Sermon preached in the South Congregational Church, December 28th, 1845. By F. D. Huntington.' Published at the request of the Society.

In this discourse Mr. Huntington contributes the influence of his eloquent remonstrances to rectify the public sentiment, and to give such a tone to the sovereign popular will, as will render it unsafe for the servants of the people to involve the country in a foreign war, until every possible expedient shall have been employed to prevent it. He thus sums up the reasonings and expostulations, which are ably and earnestly arrayed in the body of the sermon.

'Unless, then, you are willing to see every good cause of humanity arrested in its progress; to see education abandoned, institutions of learning deserted, the holy efforts of philanthropy and benevolence blasted; to see whole continents turned into an aceldama,—for none can tell where the fire of this conflagration would stop when the torch was once applied; to see all hopes of human advancement stricken down, and the heart of humanity itself sickened by the disgusting spectacle of two enlightened nations foremost in the march of civilization, throwing themselves into the cock-pit of low contention, —you will not be satisfied to forestall the evil in this instance alone, but you will lift your solemn protest against the abomination henceforth forever. You will declare as responsible citizens, that it shall not be,—that this waste of life and treasure and happiness shall never be again; for when all the dreadful sacrifice is made, the nations will stand, with reference to the little question that happens to be at issue, just where they sood before, not one step advanced; and must then resort to that compromise or negotiation which is the only honorable and Christian resource now. Christianity utters clear, loud remonstrance. Let it be heard and obeyed. Be true patriots, true lovers of your country, by loving its peace.

War is a national concern; but it is an individual concern also. It requires national forces, a nation's mighty preparation and prowess and organized armament to carry it on; at least to carry it on successfully, and on a splendid scale. But its whole spirit, the spirit that after all animates it and keeps it in existence, has its origin, its growth, its acting-place in the breasts of individual men. Every man of you, my friends, does something to help or to hinder, to continue or to suppress, the operations of war. By the opinions he forms, the feelings he cherishes, and by the action he exhibits, as the result of that feeling and those opinions, he influences and contributes to the great, prevailing sentiment of the world. Hence the importance of a careful formation of opinion, and the right establishment of principles, in every man's own soul. Even woman, by her sacred domestic and social perogatives, by her incalculable power over early impressions, by her facility of access to the inmost heart of childhood, and by all the hallowed capabilities of good with which she is invested, has perhaps a larger trust committed to her in this regard than she imagines. Most of our erroneous and injurious impressions on a subject like this are impressions that education and culture might have prevended or rectified. Prattling children in the nursery, by battles and mimic shows of military vanity, are imbued with a lesson of which manhood brings forth the fruit in violence and bloodshed, in desolated empires, in the tears and wounds and agony of a convulsed and revolutionized people.'

In this connection we would present several other extracts, from different quarters, breathing the same spirit and pleading the same cause. The following is from a sermon recently delivered by Rev. Mr. BARNES of Philadelphia.

'There is no one subject on which men have been more wicked than in regard to war. There has been no one subject on which they have been, and are, more befooled. There is no one thing on which the sentiments of the world are more destined to a change. There is no one thing on which so much reputation has been gained, in reference to which the estimate of the world is to be reversed. There is no one thing in which praises are so certainly to be changed to execrations. There is no one thing in which the opinions which history records are so certainly to be set aside. There is no one thing in which there is to be such a revolution in the whole nomenclature, as that which is to be applied to the names, *glory* and *fame*, and *military reunion*. The man who dies, or has died, or shall hereafter die, with only a *military reputation*, is destined either to be ultimately forgotten or to be remembered with dishonor. The reputation which has been founded on legislative wisdom; on discoveries in the sciences, and inventions in the arts; on having evolved some new principle of liberty; on making an elementary spelling book, or a new geography, or arithmetic; on devising some plan for alleviating the misery of the prisoner, and setting at liberty those who are bound, is to grow brighter and brighter by increasing years, till the full splendor of these collected lights shall constitute the glory of the earth's Millenium. The man that invented the Greek fire, or that taught to temper better the Damascus blade, or that found out a more destructive spear, or that first concentrated poison in which to dip his arrow of death, or that discovered gunpowder, or that invented the rifle or the Paixhan gun, it will be well for him that his name shall be forgotten in the advancing light of the world, or he will be remembered only with that immortal band of apostate angels, described by the great poet to whom the most terrific portion of these inventions are traced,

> 'On war and mutual slaughter bent.'
> ——'In a moment up they turned
> Wide the celestial soil, and saw beneath
> The originals of nature in their crude
> Conception; sulphurous and nitrous foam
> They found, they mingled, and, with subtle art
> Concocted and adjusted, they reduced
> To blackest grain, and into store conveyed;'

the invention of

> ——'those deep-throated engines,
> Disgorging foul
> Their dev'lish glut, chained thunderbolts and hail
> Of iron globes.' PAR. LOST.—B. vi.

Who has ever told the evils, and the curses, and the crimes of war! Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there! Who can tell the amount of the treasures wasted, and of the blood that has flowed, and of the tears that have been shed over the slain! Who can register the crimes which war has originated and sustained! If there is anything in which earth, more than in any other, resembles *hell*, it is in its *wars*. And who, with the heart of a man—of a lover of human happiness—of a hater of carnage and crime—can look but with pity; who can repress his *contempt* in looking on all the trappings of war—the tinsel, the nodding plumes, even the animating music—designed to cover over the reality of the contemplated murder of fathers, and husbands, and sons!

And yet *we*, a Christian people—brothers of Christian nations, associates with Christian people abroad in purposes of philanthropy,—talk coolly of going again to war; and are ready to send forth our sons to fight, and kill, and die, on the slightest pretext of quarrel with a Christian nation—a nation with whom are all our fathers' sepulchres. We talk of it as a matter of cool arithmetic; as affecting the price of flour and pork, and cotton; as a question of close calculation between the North and South; as likely to affect stocks and securities; and hardly dare to lisp a word of the enormous *wrong* in the face of high heaven in arming ourselves to imbrue our hands in the blood of brothers. This day, amidst our thanksgivings, our prayers should go up to Heaven for peace—universal peace—that *we* may do right, and that the blood of carnage may never again stain our soil, or be shed on the deck of a man-of-war. There have been wars enough in this land. If it were desirable to show that, as a nation, *we have* prowess, and *can* fight well, it has been done. Let it be enough for this, that we can point the nations, if we are called on to do it, to Lake Erie, and to the Ocean; to Bunker Hill, and Trenton, and Yorktown. That is enough in *our* military glory. We are called into being, as a nation, for higher and nobler ends; and it is our vocation—and especially the vocation of the people of this Commonwealth of Penn—to show to the world the blessing of the principles of peace. When the world's history shall all be written, let not the first pages of our own history be blackened like those of Assyria and of Rome. Let there be so much light, and so much true glory evolved from the arts of peace, that the few dark spots which war has already made—for war always does it—may be covered over with the living splendor that shall have accumulated in a long career of true glory.

In illustration of these sentiments, and to show the power and efficacy of the principles of peace, I do not know that the world has furnished a better instance than occurred in the well known event in the life of the Founder of this Commonwealth. Penn met a race of men here—the inhabitants of the forest—who had been regarded as bloody, and cruel, and unfaithful, and always disposed to war. With portions of that race there had been long and fierce conflicts, and every colony had been made to feel the cruelties of the tomahawk and the scalping knife. Penn was on principle opposed to war, and meant to live with all mankind on terms of peace. He came unarmed—with neither battle axe, nor buckler, nor sword, nor shield, nor cannon. 'We meet,' said he to them, 'on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers, for brothers differ. The friendship between me and you, I will not compare to a chain, for that the rains might rust, or the falling tree break. We are the same as if one man's body were divided into two parts; we are all one flesh and blood.'

'The children of the forest were touched by the sacred doctrine,' says the historian, 'and renounced their guile and their revenge. 'We will live,' said they, 'in love with William Penn, and his children as long as the moon and the sun shall endure.'

The treaty of peace and friendship made between him and them under the old elm on the banks of the Delaware, was one of the most remarkable transactions in history; one of the finest conceivable triumphs of the spirit of peace; one of the most signal rebukes of the spirit of war, and of the necessity for war. 'It was not confirmed by an oath; it was not ratified by signatures and seals; no written record of the conference can be found; and its terms and conditions had no abiding monument but on the heart. There they were written like the law of God, and there they were never forgotten. The simple sons of the wilderness, returning to their wigwams, kept the history of the covenant by strings of wampum, and long afterwards, in their cabins, would count over the shells on a clean piece of bark, and recall to their own memory, and repeat to their children or the stranger, the words of William Penn. He had come without arms; he declared his purpose to abstain from violence; he had no message but peace; and not a drop of Quaker blood was ever shed by an Indian.' Who can tell how much the same spirit would have done to disarm all hostile tribes; and who can fail to see here a sublimer victory than was ever achieved on a field of blood, and brighter and more enduring laurels than were ever gained in the carnage of battle!'

A late number of the Trumpet, a Universalist paper published in this city, devoted nearly the whole of its first page, to an interesting and effective discourse, delivered, in the Unitarian church at East Cambridge by its Pastor, Rev. HENRY LAMBERT, of which the following is the conclusion.

'Christian friends, the duty rests upon you of aiding to prevent war, and preserve peace.—Oh, suffer not the counsels of the violent to pervert the law of kindness in your hearts, and make you willing to countenance the shedding of the blood of your brethren. Weigh well the character and effects of war; consider its *foolishness*; then judge whether you can be held guiltless before your Maker, if any word or deed of yours helps to bring its terrible scourge upon the land. All the best interests of society plead with you—your allegiance to the Prince of Peace pleads with you—kindred friends, all your brethren of humanity plead with you, now and always to uphold the cause of peace and love—now and always to manifest a deep rooted and unquenchable abhorrence of that fell spirit of war, whose triumphs open new fountains of misery—whose glory is man's greatest curse—whose prevalence the foulest blot and greatest bane of Christendom.

The last authority we shall cite is that of GENERAL SCOTT, the Senior Officer in the U. S. Army, on the subject of War. The sentiments are truly Christian, and do honor to the head and heart of this distinguished citizen:

'If war be the natural state of savage tribes, peace is the first want of every civilized community. War, no doubt is, under any circumstances, a great calamity; yet submission to outrage would often be a greater calamity. Of the two parties to any war, one at least must be in the wrong—not unfrequently both. An error in such an issue is, on the part of chief magistrates, ministers of state, and legislators, having a voice in the question, a crime of infinite magnitude. The murder of an individual is, in guilt comparatively, but a drop of blood. Hence the moral obligation to treat national differences with temper, justness, and fairness; to see that the cause of war is not only just, but sufficient; to be sure that we do not covet our neighbor's land, 'nor any thing that is his;' that we are as ready to give as to demand an explanation, apology, indemnity. In short, we should especially remember, 'all things whatsoever ye would that men should do to you, do ye even so to them.' This divine precept is of universal obligation. It is as applicable to rulers in their transactions with other nations, as to private individuals in their daily intercourse with each other. Power is entrusted to the former to do good, and to avoid evil. Such, clearly, is the revealed will of God.'

DO JUSTLY.

We extract the following from an excellent discourse delivered by Rev. N. Hall of Dorchester, and published at the request of his hearers.

'There is something sublimely beautiful in an unswerving, holy rectitude. It would seem that its very beauty and nobleness would win for it a home in every heart; that it would not need God's outward law for its enforcement, but be adopted and embraced from one's own innate sense of what was venerable and worthy —from a desire, at least, of self-commendation and self-respect. For, who can have these, without rectitude, as a living and actuating principle? Where lives the poor, dishonest man—poor he is, though he count his income by thousands—poorer than those whom he defrauds, though they have nothing, but their integrity—where lives the man, who allows himself in unfairness and dishonesty, be it in forms ever so trifling, and is not self-despised—does not bear the blush of shame, upon his soul, if not upon his countenance—does not feel that his place is to creep, with God's meaner things, rather than stand up and call himself a man! Yes, the soul is true to its diviner instincts—even in its enforced degradation, is true to them. It will bow before, though it be forbidden to obey, the lovely majesty of Justice. The man whom gold cannot purchase, whom bribes nor threats can bend from his uprightness,—what an admiring tribute—spontaneous as it is universal—goes forth to meet him! He is but the manifest expression and fulfilment of that law which God himself has writ on every soul; and which by no despite done to it, can ever be erased. Who that hears me, does not hear within him its sacred utterances? At what time were they ever unheard, when he stopped to listen for them? What deed of injustice was that, against which, at its contemplated commission, there came from the soul no remonstrance, and which was followed by no feeling of self-degradation and self-reproach!

And yet, how common is dishonesty, in the business intercourse of man with man. Aside from those grosser instances which expose to punishment and disgrace,—the false weight, the scanted measure, the noxious adulteration, the direct misstatement, the violated contract, the non-payment of rightful and legal dues—aside from such, how many the instances—if we credit the testimony of those who, from their position, should best know the fact—of artful deception, of dexterous overreaching, of oblique misrepresentation, of disingenuous evasion, of underhand management, of advantage taken, in some sort, of others' ignorance or confidence, —which are continually occurring. We are even told that such things must be, in order to one's success—that a thoroughly honest man cannot make his way in the world of business —that unfairness must be met with unfairness, artifice opposed to artifice, or there will be but small chance for one! What a fact—if it be one—of reproach and dishonor to our Christian community! What a statement with which to meet the young man, as, with a pure ambition, with a mind yet unbent to aught mean and ignoble, he enters for himself on the career of active life! I do not believe it true. There are those in every community who nobly disprove it. That there are instances, mournfully numerous, of deception and dishonesty in the world's business intercourse, I must believe: and great is his moral peril—let him feel it such!—who goes forth, with a soul however upright, to mingle with that intercourse. Let him guard himself! That priceless robe of a pure integrity,—let his eye be quick to discern the coming upon it of the slightest stain. But let him feel, that, entering among perils though he does, he yet *need* not fall—he need not compromise the sacred principles he has brought up from childhood, and adopted as his guides. I do not believe that he need—that *any* one *need*. What—it may be asked—not in order to success? If you mean mere worldly success—the fullest degree of that—I answer, I do not know. It may be so. I am not competent to judge. But I *do* know, that there *is* a success, which none who aspire to, need fail of obtaining—and that, of all, the highest, noblest, worthiest. There are brighter than golden prizes to be won on life's crowded fields. That virtue which thou bearest there, young man, will be *tried*—yes;—but by its trial it may make itself stronger, purer, loftier. From that sphere of fierce competitions, and selfish interests, and sordid calculations—if such it be—thou mayst come forth with a wealth more precious than a prince's,—the wealth of a tempted, but triumphant virtue—of an untarnished and unimpeachable integrity. And what would be the worth to thee of that other success, if, in gaining it, thou shouldst lose this! 'What, indeed, shall it profit a man if he gain the whole world, and lose his own soul?' Him who has become bankrupt in integrity, in honor, in peace of mind, who would envy the adornments and luxuries of this world's wealth! Better—a thousand times better—the lot of penury, than his! Better the crust of honest poverty, beneath its lowliest roof!'

MR. JOSEPH BARKER IN BIRMINGHAM.

Considerable excitement has been caused among the Unitarians of this place by the visit of Mr. Barker. He preached two sermons on Sunday last, in the Newhall-Hill Chapel, which was well filled both in the morning and afternoon.

The simplicity, the earnestness, and sincerity of Mr. Barker's manner, with the beauty and appositeness of his illustrations, produced a powerful impression on his hearers, and I have heard of but one feeling with regard to the discourses, and it is a feeling of unmixed approbation and pleasure.

On the following evening, there was a tea-party in the school-room of the Newhall-Hill Chapel, to give Mr. Barker an opportunity of speaking more at large of his views with regard to the present state of religion and the progress which is being made towards a better state of things.

Mr. G. S. Kenrick was called to the chair on the occasion, and the following resolution was moved by Mr. John Lloyd, and warmly seconded by Mr. M. Green,—"That the best thanks of this society be given to Mr. Joseph Barker, for the two excellent discourses delivered by him yesterday; and this meeting desires, at the same time, to express their opinion that efforts made in the printing of cheap editions of the works of eminent men, afford one of the best and most laudable means of disseminating knowledge and establishing righteousness, and that such efforts entitle Mr. Barker to the encouragement of every philanthropist."

Mr. Barker rose to acknowledge the vote of thanks, and said—I have endeavored to point out that each one has a work appointed him to do, each has it in his power to do something, for the service of his fellow-creatures, however confined his sphere of action may be, and I now wish to point out a few of the ways in which good may be done. First of all, a man should be particularly careful that he does no harm to his fellow-creatures, he should choose some business that is at least *innocent*, that neither sacrifices their health nor their morals; and, if possible, one that would enable him, when he entered on his business in the morning, and rested from his labors at night, to say, I am going to do, or have done, something that will add to the comfort or convenience of mankind, as well as provide for myself and family.—Man's business is to serve God and do good for his fellow-men; all other work should be made subservient to this—his business is to perfect his own character, by endeavoring to perfect the characters of others. We must first endeavor to make men *think*, by pointing out to them the plain truths of Christianity in their most pure, lovely, and lofty form; they will be eager to hear every word—give them a little knowledge, and they will desire more, for they are anxious to escape from the debasing thraldom of ignonance. I was born among the working class, I am one of them still, and I know their thoughts, feelings and tendencies—*knowledge they will have!* One of my fellow-preachers, some time ago, complained that the people would not read. He had printed a book, and only fifty numbers were sold; but why was it? because his book was dull and uninteresting. I told him I would make readers; and the first thing I published, a thousand copies of it were sold. Give them cheap and good books, and the working classes will soon become readers: they take the books to the facrories, and during dinner hour, those who are the most educated read aloud to the others; and every now and then, a discussion arises on the subject of the pamphlet. Thus factories and workshops become colleges; and before the week is out, perhaps the pamphlet has been read to a hundred people. Dr. Channing I find to be the favorite author. I published 5,000 copies of his complete works at 1s. a volume—the first volume is all sold, and 4,000 copies of the second. The weavers and spinners of the West Riding of Yorkshire read Channing with delight, and appreciate the beauty of his writings, and consider them as precious as you do. A young man came to me the other day, and said he would take fifty copies of his works, if I could let him have them a little cheaper. I said, take them for 6d. a volume, and he carried away as many as he could then, and came again for the remainder. This man was an inhabitant of Pudsey, near Leeds, to belong to which place, till lately, was a reproach; it was considered that no stranger could pass through the streets without being insulted. A short time since, I held a meeting there, consisting of upwards of 1,500 people, whose faces were crowded as close together as possible—it was a perfect sea of heads. Some came merely out of curiosity, many, no doubt, wishing the lecturer dead, and others that he was where they believed his opinions came from; they were, however, determined to hear for themselves. At one meeting, my brother, circulated one cwt. of tracts. I began with only one printer, I have now seventeen, and publish 5,000, 10,000, 20,000, and sometimes 100,000 tracts a week. Be not afraid of educating the working-classes. It is sometimes said they will be too fine to work in the coal-pits and mines; but I know not that the little information I possess would unfit me for it, and I should have no objection to work in a coal-pit, if, by so doing, I could most benefit my fellow-men. Besides, if knowledge were general, the improvement and inventions in all disagreeable trades would lessen their inconveniences, and the needful hours of labor would be materially shortened, so that a man might apply a considerable portion of the day in reading, or instructing and comforting others. It is said, "a little knowledge is a dangerous thing;" but it is the mass of ignorance with which it is connected that is dangerous. A little knowledge is good as far as it goes; but men will not long be contented with a little, they will make that little more. And while I would wish every man to have sufficient food for the body, the nourishment for the mind should not be overlooked. As I would have a pantry in every house, I would also have a library. While the body is pampered, why should the soul be starved? I would have a cupboard filled with all the best works of general literature, biography, history, travels, poetry, theology, and science. I would have all these brought within the means of every man. There are few who cannot give 8d. for 300 pages of such a work as Channing's. It is only four glasses of ale, given up for one week, for the first volume,—and three cigars, or twenty pipes of tobacco, for the second; and he can go without his ale and cigars two weeks longer, to provide a copy to lend. I can assure you, the mass of the people are ready for such works; they are eager, they thirst for them.—They are utterly weary of the horrible, false, and, I may say, blasphemous doctrines of Orthodoxy: they are weary of being held back by their priests, who forbid them to think for themselves, least they should escape from their hands. In Newcastle-on-Tyne, the Heterodox are now more powerful than any one of the Orthodox sects; or, taking the reading and thinking men only into account, they are more powerful than them all. The truth has spread to Gateshead, Sunderland, North and South Shields, Bishops Auckland, Darlington, Stockton. In Northumberland and Durham there are 70 to 100 congregations; West Riding of Yorkshire, 70 to 100; Staffordshire Potteries and the neighborhood, about the same. When I was at Burslem, about nine weeks ago, I was to lecture in the Temperance-hall; but a sufficient number of persons came from one village to fill the hall, and we were obliged to adjourn to the open air. In North Lancashire we are numerous; we are making progress in North Wales, and they have desired me to visit them in South Wales. We have, besides, many societies in Westmoreland. But we must not be satisfied with enlightening those only around us; we must carry our views beyond our own neighborhood and country. I would wish to see and talk to every human being, and visit every spot in the world where human beings are to be found. And I would wish to give to every one the knowledge I myself possess; for if I were the only unenlightened man in the world, I should think it hard for every one to pass me by, and leave me in my ignorance. If we only enlighten one spot, the surrounding darkness will rush in. It is of no use educating England, and leaving Ireland in the dark; for Irish ignorance would come, like a great extinguisher, to put out the light we had kindled here.—Some talk much of the danger of a war with France, others are afraid of that great bear, Russia; but let us not wait till the monster comes to us,—let us meet him, and, by the power of love and knowledge, tame him, till the rough bear becomes a lamb, and the lion a kid. But you say you do not see your way to do much good. Neither do I see my way clear all the way home; but I see a little way, and, when I have gone so far, I shall see further, and I shall thus reach home in time. In like manner do you perform the first good deed that presents itself; and when you have done that, God will provide you with other work. As Unitarians, you ought especially to work, because you hold the pure truths that are to regenerate mankind. But it seems to me that you have been so persecuted, that you are afraid of setting forth your priciples boldly,—that you are content to say to the Orthodox, Leave us alone, and we will leave you alone. But why should error always have the upper hand? why not make aggressive warfare on error? Depend upon it, Orthodoxy will never be tolerant until you force it to be so, by making it the weaker party; put it in the minority, and it will become the advocate of freedom of opinion.—You have been too long satisfied with your wide Presbyterian pews, your tub-like pulpit;—walk forth, and spread the truth abroad in the world.

[London Enquirer.

BIOGRAPHY.

MEMOIRS OF THE REV. THOMAS THRELKELD.

[Taken from the Appendix to the Sermon on his death.]

Thomas Threlkeld was the son of the Rev. Samuel Threlkeld, Minister of the Presbyterian congregation at Halifax, in Yorkshire, who died in 1767. He was born April 12, (N. S.) 1739: and died April 6th, 1806, having very nearly completed his 67th year. Of the earlier part of his education, no particular account has been received. After his grammar learning was finished, he went, first, to the Academy at Daventry, and was entered as a student under Dr. Ashworth, who succeeded Dr. Doddridge. He did not continue there long, though the singularly neat and beautiful copies of several of the lectures delivered in that academy, written by him in what is commonly called Dr. Doddridge's Short Hand, prove that his time there was very diligently employed. From Daventry, he was removed to Warrington, soon after the opening of the academy there, 1757.

In the year 1762, Mr. Threlkeld settled as minister at Risley, within four miles of Warrington, with a small and plain, but most harmonious, affectionate, and agreeable society of Presbyterian dissenters. Here he lived useful, respected, and happy, till the year 1778, when he removed to Rochdale, where he continued to his death. At Risley, he married Miss Martha Wright, the daughter of a much respected member of that congregation; by whom he had no issue, and who survives him.

When Mr. T. first went to the academy at Daventry, he was, at that early age, so well acquainted with the English Bible, that he was a perfect living concordance to the scriptures. You could not mention three words, except perhaps those words of mere connection which occur in hundreds of passages, to which he could not immediately, without hesitation, assign the chapter and verse where they were to be found. And, inversely upon mentioning the chapter and verse, he could repeat the words. It was as might be expected, a favorite amusement of his fellow students to try his powers, and they were never known to fail him in a single instance. This faculty continued with him unimpaired to the day of his death: for, astonishing as the assertion may appear, it is believed by all his friends to be literally true, that he never through his whole life forgot one single number or date, combined with any name or fact, when they had once been joined together and laid up in his memory. When once there, they were engraved as upon marble.

Mr. T.'s recollections were continually put to the test at the meetings of his brother ministers; for if the question was asked, 'Where did we meet six or ten years ago—On what day of the month—Who was the preacher—What was his text—Was such a person present at that time—When did such a minister come among us—When did he leave his place, or die—How old was he—How many children did he leave?' &c. &c.—Questions which in the management of the Widows' Fund often occurred, no man ever thought of looking into the books, or into an almanac for an answer. Mr. T. was ready at a moment; and such was the opinion of his accuracy, that if the books had been consulted, and had reported differently, the error would have been imputed to the secretary, and not to Mr. T.'s memory. This was deemed infallible.

It was this power of retention which enabled Mr. T. with so much ease to make himself master of so many languages. Nine or ten it is certainly known that he read, not merely without difficulty, but with profound and critical skill. It is affirmed, by a friend that lived near him, and was in the habits of intimacy with him, that he was familiar with every language in which he had a Bible or New Testament. The writer does not pledge himself to this, though he believes it to be true. He found in the catalogue of Mr. T.'s books, since his death, Bibles, New Testaments, and other books of value and celebrity, in several languages; and grammars, and dictionaries in others, though not Bibles; as in the following list: Bibles, &c. English, Latin, Greek, Hebrew with its dialects, French, Italian, Spanish, German, Welch, Dutch, Swedish, Gaelic, Manx. Grammars, dictionaries, &c. Arabic, Portuguese, Danish, Flemish.

That Mr. T. should feel a curiosity to see the grammars of languages which he did not critically read, may be easily imagined and accounted for, by those who have felt a similar pleasure in studying the theory and constitution of languages in general. And he was too much of a real student, to skim over any subject to which he turned his attention, in a superficial manner. In the Greek Testament, the writer of this can assert, from personal knowledge, that his powers of immediate reference and quotation were similar to those which he possessed in the English translation. It was a favorite entertainment to converse with him upon Greek criticisms; for he could in a moment produce every place in which the same word, in any of its forms or affinities, occurred; and could thus assist, in the most advantageous manner, in throwing light upon what was obscure, and of making easy what before was difficult. In the Hebrew, with its several dialects, he was equally, that is, most profoundly skilled. It is believed, that his talent of immediate reference was as great here as in the Greek, or even the English. But this is not positively asserted.—This language he wrote, as indeed he did every thing else, with remarkable neatness of penmanship. The writer has occasionally received letters from him, in which were passages in Hebrew, which were not less striking for the felicity of their adaptation, than for the beautiful manner in which they were written. There was a setness, and perhaps a degree of formality, in his English writing, which suited admirably well for the learned languages; and, for short hand, in which his sermons were written.

The early, and the very strong attachment which Mr. T. formed for the Welch language is well known to his friends, and has often astonished and amused them. The writer of this well remembers the overflowing delight manifested by his friend Mr. T., upon receiving through his hands, almost forty years ago, a Welch Bible from a gentleman near Wrexham, to whom he mentioned a commission from Mr. T. to buy one for him. The gentleman said, 'Mr. T.'s father was kind to my son, when an apprentice at Halifax: I feel myself happy in being able to make a small return for that kindness, to *his* son. Will you take this Bible, of the best edition extant among us, and present it to him, with my respects, and tell him, that it is an acknowledgment of his father's goodness to my son.'

When Dr. Priestley went, in the year 1762, to be married to Miss Wilkinson, whose father was an iron master near Wrexham, Mr. T. accompanied him as his groom's man. It had been settled, that in the performance of the marriage service, he should personate the father of the bride, by giving her away. Unfortunately, upon entering Wrexham Church, Mr. T., delighted with the idea of being now able, for the first time, to gratify his passion for the Welch language at the *fountain* head, had buried himself in a large and *lofty* pew, where he had found a Bible, and was deeply engaged in studying it, when he was wanted at the altar. The service was at a stand: the father did not appear to give away the bride: and a hue and cry was set up after him; and at length he was discovered in his h

and events, with the year, the *month*, and the *day* to which they severally belonged, that they lay in his mind in regular order, and in inseparable connection, ready to be produced in a moment, in any company, and upon any occasion. He was a CHART OF HISTORY; the bearings, the distances, and the parts of which, even in their minuter subdivisions, were laid down with wonderful exactness. Of his accuracy in English History, the writer can best speak from personal knowledge: and he believes he can truly say, that he could at once assign the date to almost any person or fact recorded in it, with undeviating correctness.

Chronology is a subject so necessary to be intimately known by those who are much conversant with historical dates, especially relating to ancient times, that it might be presumed that one so well acquainted with those, could not be slightly versed in it. In all the methods of counting time, from the earliest antiquity, Mr. T. was critically skilled. They came before him so frequently, that they were quite familiar to him. And he must have had, from hence, the art of adjusting the different epochas and periods employed in ancient and modern computation, readily to each other: for he could with ease, after a little recollection, give you any ancient date, according to the years, months, and days, of modern reckoning.

But the most distinguishing excellence of Mr. T.'s memory lay in biography. It had been the business of a long, and uncommonly studious life, to collect the dates of the births, marriages, and deaths, of all the persons mentioned in history, or who had fallen under his notice; of all his brethren in the Ministry; his neighbors, hearers, friends; of ecclesiastical men, in all their offices and honors; of authors and literary men; and in fine, of all persons with respect to whom, by the help of books, monuments, grave-stones, or oral communication, a date could be known. If the writer of this account were to speak what he firmly believes, as to the number of those records, he would probably appear to his readers so very credulous, and the sum would appear so very extravagant, as hardly to deserve a hearing. And yet he speaks with seriousness and full conviction, when he avers, that he believes these entries to amount to many tens of thousands: and he is bold and confident when he peremptorily maintains his belief, that of all these Mr. T. never forget one: and that he had every name, fact, and date, which he had ever read or heard of, ready at hand, to be produced at any moment, with an exactness which was never known to fail him.

Of Mr. Threlkeld's passion for studies of this nature, the writer can mention many instances, from his own knowledge. Mr. Threlkeld once wrote to him, informing him, that in a certain bookseller's catalogue, at Manchester, was an inestimable book, of which the title was, "Godwinus Franciscus de Præsulibus Angliæ, &c." and desiring him to examine the book, and if it were, (as far as he recollects) the Cambridge edition, of such a year, to secure the precious treasure immediately;—He went down directly, and found that it was the very book, of the very edition, and date, which his friend had described; he paid for it, and brought it home. He then wrote word to Mr. T. that he was in posession of this rich jewel. Soon afterwards Mr. T. came to his house, and upon seeing the book, literally embraced it, with a rapture almost equal to that with which a father would have received an only son returning from the East Indies. He took it up into his chamber at night, and could with great difficulty be prevailed on not to carry it in his arms to Rochdale, twelve miles the next day. For how could he bear to be separated from it, till the slow-paced unfeeling carrier might think fit to bring it? A lover could hardly be more attached to the object of his affections. And this book, Mr. T. says, was a frequent and favorite companion, and friend, to his death.

This turn for biographical research naturally opened the way to that study of Heraldry, in which probably no man living was half so well conversant as Mr. T. He could at once trace every distinguished family in Great Britain, of which he had ever read or heard (and it was the favorite business of many, many years, to read and to hear all that was possible concerning them); he could go through all the successions from father to son, or though collateral lines, and trace with perfect accuracy the births, marriages, extraordinary events, and deaths, of all the names in succession. He could do this, through all the Episcopal Sees, and all the gradations of ecclesiastical order, from their first erection. He could pass through all noble families of every degree, and through all inferior titles, down to the lowest names of which there are any records.

Mr. T.'s extreme curiosity to know these circumstances, of birth, marriage, death, &c, respecting any person of his acquaintance, or of whom he had but slightly heard, appeared to some to be almost trifling. The writer of this seldom received a letter from his friend, which did not contain enquiries of this kind, urged in a manner which seemed to show, that they were regarded by him as of great moment; or at least, as affording to him peculiar gratification.

The memory of Mr. T. had however its peculiarities. It had its distinguishing line of action. It was not universally tenacious, upon all subjects, and in all directions. Amazing as it was, it did not enable him, or at least his taste did not incline him, to quote you a long passage of fine poetry, or of splendid eloquence. He did not commit his own Sermons to his memory, and repeat them without book. Here he was not at all distinguished. His own compositions were laboured and accurate in a superior degree; and therefore a long time must have been employed upon them: and they were written with singular neatness. But they were *read* with as constant an application of the eye to the page, as those employ, whose memory is more treacherous.

But the noblest excellence of the mind of this venerable man remains yet to be mentioned. His humility was perhaps almost as extraordinary as his memory. No man alive was less proud of what he possessed, less conscious of possessing it, or leas assuming on account of it. His modesty was uncommonly great. It was retiring diffidence. It was the feeling of the sensitive plant: it shrunk even from the frown of an infant. He was indeed harmless—I had almost said, helpless, as a child. Taken out of his study, he was from home, dependent upon others, and almost unable to do any thing for himself. The shortness of his sight added to this disposition of his mind. He could not ride on horseback, for he could not see the ground. He could not find his way through a large town, for the turnings of the streets mocked his power of vision. We may add that his manner of *speaking* appeared to a stranger rather formal and uncouth. He had by dint of great assiduity overcome, or lessened, a natural defect of utterance; and this had produced an effect, which at first appeared as *mouthing*. It seemed forced, and not quite natural. To this we may add, that his delivery in the pulpit was very slow; and though sufficient labour was employed upon it, and though the emphasis was strong, and in general just, yet it was not calculated to produce a strong animating effect. The reason was satisfisd, but the heart was not warmed. For these reasons, Mr. T. was not a popular preacher. He was esteemed by the judicious; with respect to whom, the peculiarities of manner soon disappeared, and they saw and heard only the humble, pious, and amiable Christian. But he was not in an equal degree valued by the ignorant, or by the common hearer. Among them, his light shone in darkness, and the darkness comprehended it not.

The writer has often endeavoured to trace, if he could, the manner in which his friend joined together those dates and facts, which were deposited in such amazing number and order in his memory. Mr. T. told him that he classed them together by the year, and referred every new entry to that which lay nearest to it. He endeavoured to explain himself by saying, "The year you have just mentioned was 1631. In that year Mr. Philip Henry was born. I have therefore laid up that name along with his; and they are now so associated together, that whilst I retain the one, I shall not forget the other."

It has often been the object of the writer of this account, to urge his friend Mr. T. to turn those wonderful powers which he possessed, to some public and lasting benefit. But the modesty of this good man rendered every such attempt abortive. And all these treasures have died with him.

A mind continually active seemed, at a rather early period, to have brought on a premature old age; and soon afterwards, to have nearly worn out the earthen vessel in which it was placed. Disorders of a distressing kind had long given him considerable pain and inconvenience. At length, he was seized with a slight paralytic stroke, which, though short in its continuence, left a very perceptible degree of weakness and decay behind it. This was, after a pretty long interval, followed by another attack, which in three weeks terminated his mortal life. He died without pain or struggle, placid and calm to the last, and with his astonishing powers of memory apparently unimpaired to the last moment.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 7, 1846.

INFLUENCE OF KNOWLEDGE UPON CREEDS.

The diffusion and increase of intelligence changes opinion. As truth advances dogmas fall to the ground. The progress of religious knowledge shortens the creeds of Christendom. In a comparatively unenlightened age what little, men know, they imagine to be the whole of truth, and put it down, as such, in their systems and schemes of doctrine,—as new paths of exploration are opened, and they advance in those already entered upon, new aspects are presented of old truths, and later observations rectify first impressions. The relations of every truth to all other truths are inexhaustible, and as each relation is evolved, the definition of the truth needs to be enlarged or amended. Very few propositions, expressive of moral or religious ideas, framed in one age of the world, can stand the test of the larger knowledge of a subsequent age.

This is especially the case in religion, whose objects are infinite and held together by relations infinite in number. Language is utterly incapable of comprehending them. This is the essential folly, and the unavoidably fatal defect of all creeds. They are the views the mind takes of the objects of faith, at a particular stage of its progress. If the mind becomes stationary at that point, they will answer for to-morrow as well as for to-day. But if the mind pursues its progress, those very objects, if seen at all to-morrow, like the bearings of a coast to the voyager, will present a totally different aspect, both absolutely and relatively. This is well known by the reflecting and sagacious advocates of creeds; hence their opposition to enquiry, and all new views. But in spite of their resistance, the general intelligence of mankind is progressive, and the result is that article after article drops away from the old creed, or new, and at the time of its construction unthought of, interpretations are forced upon them.

This is the fate of all doctrines which are derived from the judgments of man, and rest upon terms of human authority and invention. While they perish and crumble beneath the wear, and are prostrated by the breath, of time, the great elemental doctrines,—the one enunciated by God himself in the ancient dispensation, that He is ONE, and the other revealed through His WORD, in the New, that HE IS OUR FATHER, rise ever higher and clearer to view.

If Christians would but be content to have these, and these alone, constitute their creeds, what a blessing it would be to the world! and how soon would the world and the Church become one!

While men are outgrowing their old creeds, dropping their doctrines and distinctions one after another, or explaining them away, there is, and it is perfectly natural, ever, for the time being, a disposition to adopt new ones. The topics and questions which happen to engross the age get canonized. They are inserted into the creed. They become the creed of the day, and are maintained with the same zeal and intolerance as their superannuated associated articles were before them. Disputation, and doubt are permitted to take any liberties whatever with the old doctrines, but must never touch the new. Men may say what they will of the five points of Calvinism, but excommunication is the inevitable and instant fate of him who does not subscribe with minute precision to some new dogma upon which the bigotry of the day is concentrated. Individuals every where are breaking through the net-work, and struggling to throw off the burden, of old-fashioned Orthodoxy. Divines and Professors are permitted, without rebuke or reproach, to discredit, refute, and reject what have heretofore been regarded as the fundamentals of the faith, but woe be to him who questions the freshly registered articles of the creed!

The 'Christian Union' or combination of Orthodox sects have inscribed among their fundamentals the 'divine ordination and authority of the Christian ministry.' The entire Orthodox press is, at this moment, insisting upon the 'divine obligation of the death-penalty,' and the 'resurrection of the identical material bodies' of all mankind. These are the articles added to the creed of Orthodoxy by the present age; in the next they will be laid on the shelf, to repose by the side of the Trinity and Calvinism, while some notions, now unthought of, will succeed to their places, have their day, and in turn be forgotten.

CAPITAL PUNISHMENT.

This subject is arresting the attention of the public, in all parts of the country, to an extraordinary extent. The circumstance that the Calvinists, of all sorts and under all their various sectarian names, with absolute unanimity, and an earnestness most remarkable, are every where advocating the death-penalty, is calculated to lead all persons of liberal sentiments, at least to give the subject a fair hearing. We have before expressed our long cherished and deep conviction that the abolition of capital punishment is desirable. We do not allow ourselves in an impatient zeal in this, or any subject. We entirely respect the feelings of those who differ from us. Neither are we disposed to argue the subject, on scriptural or abstract grounds. Discussions conducted on those grounds are particularly liable to error, and too often lead to a dogmatic, arrogant, and denunciatory spirit. Our ground, or rather that which we prefer to occupy, in all that we may do to influence the opinion of others, is that of expediency. We believe that the spirit of humanity would be strengthened in society—that the power of violent passions would be reduced among men—that the authority of law would be more reverenced, and its action more prompt, decisive, and true to its aim—that the interests of social order would be promoted—that the persons of men would be more safe from injury, and the security of life increased, were capital punishments entirely abandoned by the government. Of the correctness of this opinion we are solicitous to persuade our fellow citizens. There are auspicious indications that it is getting to be prevalent.

His Excellency, Governor Briggs, has advanced the cause of reform by the recommendation, in his message, of the abolition of the death penalty for all crimes but murder, and the graduation of that crime, attaching capital punishment only to murder in the First degree. This recommendation has been met, in a favorable spirit by the legislature—and we particularly rejoice to perceive that some of the Orthodox papers even accede to it—on the ground, as they state, that while it abolishes the penalty for some crimes, it will perpetuate it as a general principle.

The newspaper, devoted to this cause in this city, and conducted by our friend Charles Spear, 'The Prisoner's friend' is exerting a good influence, *particularly since it changed its name*. Its efficacy upon public opinion will be precisely in proportion to the moderation of its tone, and its avoidance of extreme ground.

In some recent numbers of the 'Christian World' there has appeared an article from the pen of JOHN WHITE BROWNE, ESQ., which strikes us as promising to produce a greater effect, in this cause, than almost any thing we have yet seen. He treats the subject with the earnestness of a philanthropist, but also, with the acumen of a lawyer; and it will be difficult to refute him. The most important point, in his argument, is the interpretation he gives to Genesis ix. 6. He maintains, and surely the context, or subject matter, of the passage, strongly corroborates the position, that its import is thus—'Whoso sheddeth man's blood, FOR MEAT, OR FOOD, by man shall his blood be shed.' This essay ought we think to be put into general circulation by being published as a tract.

The last favorable indication we shall mention is the appearance of an elaborate and very able article on the subject, and to the same effect, in the North American Review. It is from the pen of Rev. Edward B. Hall of Providence, and we are glad to find that it is circulating in a pamphlet form. These remarks cannot be better brought to a close than by the following quotations from it.

'If the facts already cited are facts, the death of the murderer has not prevented other murders, or lessened the proportion of them to the population. The proportion has been largest where the ax and the halter have been busiest. Of any crime less than murder, this is acknowledged, and the acknowledgment is material. The whole civilized world confess, and make proclamation now, that the punishment of death is not favorable, but pernicious, in a multitude of offences once capital. Is not the influence the same in all offences? We speak of the example. There it is, be the offence large or small. There is death; and in some countries, death has been a moral certainty for the offender. Yet in its very face, offenders have braved it, and beneath the very gallows have so terribly multiplied, that the collected wisdom of England and France has cried out against it, demanding a change. The change has been made. One hundred and fifty capital crimes have been expunged from the English code; a motion was made in Parliament in 1833 to expunge all that remain excepting murder, and failed by only one vote; in 1840, another motion was made for a total abolition of the death-penalty, and was sustained by ninety-three members. Nearly all men admit, both there and here, that murder alone should be punished with death, and against even that there is a power rising everywhere which has ceased to be despised. Whence this great revolution? Not least, if not most, from that very fact on which the retainers of capital punishment now plant their foot,—example. The example is against them. Death on the scaffold has not prevented, but provoked crime. The sight of the gallows, with victim upon victim, has produced levity, licentiousness, and a frightful increase of iniquity. And if it has produced, or not prevented, minor offences, will it prevent greater? Will the same spectacle, or the same penalty, which fails to deter from crimes that are cool and deliberate, prevent those which proceed from the most vehement and reckless passions, the malice, wrath, jealously, and drunkenness of man? On criminals themselves we know the effect. All conversant with them tell us it tends to make them worse. Mr. Wakefield and Mrs. Fry, both so familiar with Newgate, declare that their opinions were there changed from a favorable to a wholly unfavorable conviction as to the efficacy of public executions. The closest observers have expressed a similar opinion as to the effect on the whole community. And we feel authorized in saying, that capital punishment has not only failed of its object, but has caused immense evil.'

'The mind revolts, the heart grows sick, at the thought of the vast numbers of innocent beings who have been immolated on this shrine of assumed necessity. So many are *known* to have thus perished with all the advantage of able and humane defenders, and without any malice, that, when we attempt to add the unknown and probable, it seems impossible to do less than say with Lafayette,—'I shall ask for the abolition of the penalty of death, until I have the infallibility of human judgment demonstrated to me.'

England is a land of freedom and law. One of her best sons, and one competent to judge, Sir James Mackintosh, showed by careful returns, that, when capital punishments were very frequent in England, 'the average had for many years been at the rate of one person executed every three years, whose innocence had been afterward satisfactorily established.' A committee who have since followed up the inquiry there have found more than a hundred, a late account says, a hundred and fifty cases. Dymond tells us, that at one assizes not less than six persons were hanged, who were afterwards found to be innocent. Smollett, in his history of England, says,—'Rape and murder were perpetrated upon an unfortunate woman in the neighborhood of London, and an innocent man suffered death for this complicated outrage, while the real criminals assisted at his execution, heard him appeal to Heaven for his innocence, and in the character of friends embraced him while he stood on the brink of eternity.' In Dublin, 1728, a surgeon of note was found alone in the house with his maid-servant who had been just murdered, and he himself was bloody, he was tried and convicted, protested his entire innocence, but was executed; a few years after, the actual murderer confessed to a priest, that he had entered the surgeon's house for robbery, when no one but the girl was there, and being stopped by her as the gentleman returned, killed her and fled. Mrs. Child, in her Letters from New York, gives the particulars of two cases of strong circumstantial evidence, one in New York, and one in Missouri, where the innocence of the accused appeared fully after they were hung. The case of Dr. Hamilton in Kentucky, some twenty-five years ago, made a deep impression. Dr. Sanderson was found murdered in a cross-road, with Dr. Hamilton's pistols lying by him. The latter, of course, was arrested and tried; he made his own defence, and showed that he could not have been such a fool as to take that mode and place of killing a friend, and leave his pistols to betray him; but it availed not; he was executed, and in three months, two robbers confessed on the gallows that they first stole Dr. Hamilton's pistols, and then committed the deed. In a speech at Exeter Hall, 1832, Mr. O'Connell says:—'I myself defended three brothers of the name of Cremming, within the last ten years. They were all indicted for murder. I sat at my window as they passed by, after sentence of death had been pronounced. Their mother was there, and she, armed with the strength of affection, broke through the guard. I saw her clasp her eldest son, who was but twenty-two years of age; I saw her hang on her second, who was not twenty; I saw her faint when she clung to the neck of her youngest boy, who was but eighteen; and I ask what recompense could be made for such agony? They were executed,—and—*they were innocent.*'

There are no words for such facts. They are unutterably awful, and should make the whole civilized world pause. ONE only knows how many they are.'

STATE OF DOCTRINE AMONG THE UNIVERSALISTS.

Several years since a secession took place from the Universalist denomination, under the name of Restorationists. As the professed point at issue was that of future retribution maintained by the Restorationists, and from the very great earnestness and excitement between the parties, the public derived the impression that all who remained with the Universalists, as distinguished from the Restorationists, rejected the belief of a retribution beyond the grave altogether. Within the last two or three years, many of the most accredited authorities among the Universalists have avowed and urged the doctrine of a righteous retribution beyond the grave. We naturally regarded this fact as an evidence of progress and change since the date of the Restorationist succession, and congratulated ourselves and them, in view of it. In the last 'Trumpet' there is an instructive editorial article, written in an excellent spirit, on this subject, in which we are informed that many who held the doctrine of the Restorationists, did not withdraw with them, but remained with the Universalist denomination. What we have regarded as evidence of progress, is, it thus appears, evidence only of a more open and unequivocal avowal of sentiments always entertained. While we make this correction we still are confident in the belief that among Universalists there is as much progress in truth as in any other denomination.

Since putting the above in type we have received the following communication:

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For the Register.

THE UNIVERSALIST DENOMINATION.

The writer of this confesses, that he is greatly surprised at the declaration of the Editor of the 'Trumpet,' that 'we know of no general change of opinions having taken place among Universalists on the subject of retribution,' if the language is to be taken in the most absolute and unqualified sense. And equally surprised is he to find so well-informed and attentive an observer of what is going on in the world, as Rev. S. R. Smith, of Buffalo, N. Y., laboring to give the same impression. He can account for it only by supposing, that both these gentlemen have not turned their attention so much in this direction, as is necessary to a full apprehension of the actual state of things.

But be this as it may, of one thing the author of this is certain, and that is, if there has not been a 'general change,' there has been a *very great relative change*, among the ministry especially, upon this subject. He has had the means and opportunity of knowing as well how matters have been for more than a dozen years, and how they now are, in respect to the prevalent views in the Universalist denomination, concerning retribution, especially in the New England States, and particularly among the ministry, as any one could desire; and he hesitates not to affirm, most distinctly and emphatically, that a *great change has* taken place in this denomination, in respect to retribution, and for the better, as he thinks, particularly among the ministry, within the last ten years, and that there has been and *now is* a constant and rapid approximation toward the Unitarians, in several respects. In proof of this, I will state a few facts, which no well-informed person will attempt to contradict.

Ten years ago, there were hardly so many clergymen connected with the Universalist denomination, in all New England, who were known to hold, that man's future condition would be at all affected by their present conduct. The only man of any distinction, who stood out openly for future retribution, connected with the denomination in this Commonwealth was Rev. Lemuel Willis, then of Salem. If others entertained this view, a most studied silence was maintained in relation to it, as it was somewhat hazardous to take decisive ground upon this subject at that time. But it is believed, that very few indeed, held this doctrine in any form, even as a remote probability, if indeed it was admitted as a possibility.

But what is the state of the case now!—Throughout New England, and particularly in this Commonwealth, an entire revolution has taken place. We cannot affirm so positivly concerning the remote parts of New England, but in relation to Massachusetts, the number who will now take this ground, that man's *future condition* will not be at all affected by his *present conduct*, is about as small as that in favor of future retribution, ten years ago. This we affirm to be the case among the ministry of this denomination, and a rapid change is going on among the mass of their congregations, in the same direction. The belief that the future condition of men will not be affected by their present conduct, is now mostly confined to the older men in the ministry, and this is true of the congregations, to a very great extent. Indeed we do not know a young man in their ministry, of any tolerable attainments, who denies the doctrine of the connection of man's present conduct and his future condition. In this respect, if such are the facts, is not the *denomination*, as such, advancing towards Unitarians!

But this is not the only, nor the most important change that has taken place in this sect, within the last ten years. An entire change has come over the general tone and spirit of its pulpit performances. Sermons of the character which generally distinguished their preaching at that period, would now be highly offensive to most of their established congregations. Occasionally we may hear a discourse of the old school, from some wandering preacher and in some remote corner of the land; but seldom is anything of the kind heard in their established churches, even approximating to it. If any such performance should be inflicted upon one of them, in the morning, by some stranger, if he was expected to occupy the pulpit in the afternoon, he would find a wonderful falling off in his audience.

The truth is, at the present time, a tone of serious earnestness marks and pervades the performances of the pulpit in the Universalist denomination, which might have been looked for in vain, ten years ago. Instead of there being a mere ringing of changes upon the doctrine of universal salvation, or a mere declamation about the errors and sins of other denominations, or the horrors of endless punishment, their tendency and aim is more to enlighten, instruct and elevate their hearers. Attention is manifestly directed more to the promotion of piety and goodness, and the reformation of the people, pointing out the way of salvation and showing men how to attain salvation, than to proving that all men will get to heaven, somehow or other, at last. Although some may think there is still room generally, for improvement in this respect, and some instances may be pointed out, which are exceptions to this statement, still so great has been the change already effected, and such the tendencies of things among them, that a reasonable ground of hope is afforded, that the day is not far distant, when the most evangelical tone and spirit will universally pervade their pulpit performances.

Beside this, ten years ago, there was a general neglect and disregard of the ordinances of religion, and there were hardly so many churches in the whole denomination. The same was true in relation to Sabbath Schools. In fact, there was a decided feeling of hostility to all these things in the minds of a very large proportion of the members of their congregations. They were generally spoken of in terms dislike and disapprobation, if not of contempt and ridicule.

But what is the state of the case, in reference to these matters now? The entire current of thought and feeling is changed. In almost all their established societies, a church and Sabbath School is established, the ordinances of religion regularly administered, and the social conference meeting held weekly, in which laymen speak and pray. Among their Sabbath Schools may be found some of the best arranged and conducted schools in the land.

In view of these facts, it seems to the author of this, that the article in the 'Trumpet,' to which we have allusion, is calculated to make a wrong impression concerning the state of things at the present time, or what it has been in times past, and that to the *discredit* of the denomination. It appears to the mind of one at least, that so far from attempting to conceal the fact, that a great change has taken place in the Universalist denomination, and is *now going* on, its friends should be proud to acknowledge it.—If they are really making progress, it is very much to their credit, and a harbinger of their future success. It goes to show that there is a great activity of mind in their midst, great freedom of thought, and that they are no slaves to creeds or the sentiments of the fathers of the sect. It goes to prove also, that there is great fidelity to individual convictions, that individual integrity is fully maintained and practically exercised.

In view of these facts, we also think the friends of enlarged and liberal views in theology, have great reason for rejoicing, and that the more free interchange of civilities which begins to be more generally practiced, among the different classes into which the friends of religious freedom and enlarged and liberal theology, are divided, is not only warranted, but absolutely demanded as a matter of imperious duty. ALETHEIA.

Jan. 31. 1846.

PEACE CONVENTION AT PROVIDENCE.

The following account of this Convention, briefly noticed by us in the last Register, came too late for insertion at that time.

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For the Register.

It would be impossible in the short limits of a sheet like this, to give you any detailed account of the discussions. They have been animated and sometimes thrilling. The audience has been large, and apparently deeply interested. Three sessions were held during yesterday, and three more are to be held to-day. The success of yesterday's proceedings has given fresh zeal to those who are active in this cause. Let such meetings as these have been, be held over our country, and the world would be revolutionized in regard to peace and war. Nor could anything be more serviceable to the cause of humanity and the extension of the redeeming spirit of Christianity.

I may mention among others who attracted special interest and attention, Rev. Mr. Thomas of your city, Mr. Burritt of Worcester, Prof. Brooks and Mr. Leach, who related some chapters of his own experience in the horrors of war. I have scarcely begun to mention the speakers, who participated in the debates, and added to the interest of the convention. Amasa Walker, Esq., gave a very interesting account of the interview of the deputation of the peace society with the King of the French, at which he was present. Rev. Mr. Smith and Rev. Mr. Davis of Michigan, and Rev. Mr. Burton of Boston, were also among those who addressed the Convention.

Yours, J. T.

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A correspondent writes as follows, in reference to the occasion. We trust the convention, with other influences at work in this holy cause will produce an effect, as wide as the nation.

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For the Register.

MR. EDITOR,—We are surprised to see our humble Peace Convention called a *National* Convention in your paper and some others. It was far from our intention to invite the nation, and but a small minority of its people were present. The Board of our State Society, some time ago, thought it best to ask those of the friends of Peace who might be disposed to come, to hold an easy meeting here and a free discussion on the whole question of war, without reference to anything local, political or national Of course the pressing Oregon question came in for some remarks and illustrations, but only in the best temper. The meetings were very full, very animated, very decided in tone and kind in spirit, and left a good impression, I believe, on all minds. Not a single Orthodox minister, and I think no Orthodox layman of this place, opened his lips, though some were present. There are reasons for this, of which more perhaps hereafter. I only wished now to reduce the dimensions of the call and the result, within reasonable limits. E. B. H.

For the Register.

TO THE BENEVOLENT—UNITARIAN BOOKS FOR CONNECTICUT.

The time was when the principles of liberal and rational Christianity required strong defenders and advocates even in our city. But now the religion of reason and of love has gained such strength and influence, that its leaven has been diffueed through our whole community, modifying the doctrines of all the sects, and tending to establish a conviction of the harmony of reason, nature and revelation. But while this change has been going on here, the views of people in other sections of the country have, by no means, remained stationary. The religion which was against nature and common sense, has ceased to be accepted by calm, deliberate, thoughtful minds, and only receives the assent of the young, fresh and natural in seasons of unnatural, unhealthy and violent excitement of the feelings when reason and thought are, for the time confused and overpowered.—This is the case in all parts of New England at least; and the endeavor to inculcate a religion opposed to nature and common sense, is pronounced to be 'all up-hill work;' and the churches are forsaken in which such unnatural and irrational theology is taught; and it is declared that 'all pulpits not based on nature and reason, must fall.' In all the little towns of New England, thinking and deliberate men have for many years given up all connection with the church. I have found this particularly the case in *Connecticut*. And it is such that receive eagerly the natural and liberal views of Christianity offered them by Unitarianism, and go miles to hear such views preached. As there is *as yet* but one Unitarian society in central Connecticut though that is increasing very rapidly; it follows that those living far distant from its church cannot regularly hear preaching. Pleasant days, however, I have seen there, people from five or six different towns, in all of which, as well as in other towns, are the germs of new societies of our own denomination ready to spring up to a luxuriant growth. They have utterly outgrown the religion of Calvin, and demand something better. They are ripe for Unitarianism, and till pulpits can be established to preach a religion of reason and love, I am very desirous of forming a *library* for young and old, of Unitarian works that may be circulated through the towns adjacent to the Central Society. I therefore make this appeal as one who has labored most earnestly in every way to inculcate their divine life, spirit and doctrines of reason and of love, and call upon those interested in the cause of the success of the Gospel, to assist me by any contributions, however small of *books* or *money* in the establishment of such a library. Perhaps some have duplicates of the following books which they would spare to this object.

Mrs. Howitt's Tales for children. Miss Martineau's do. Channing's works. Dewey's Discourses. Combe's Constitution of Man, &c. Spurzheim on Education, &c. Margaret.—Mrs. Dana's Letters. Norton's Works.—Tracts, bound. The Religious Magazine, bound. Peabody's Discourses. Jotham Anderson, by H. Ware, Jr. Fox's Sermons, &c.

All books for Central Connecticut may be left at Crosby & Nichols's, 118 Washington Street.

For the Register.

DOES ORTHODOXY ASSUME THAT THE GODHEAD DIED?

MR. EDITOR,—In a late number of the Register, you gave a specimen of '*Calvinism revolting to Orthodoxy*,' closing in these words, from the New York Observer. 'When a writer comes before the public with the unqualified declaration that the Godhead died on Calvary, the simple hearted Christian is pained, while infidelity rejoices in the avowal.' Saint Paul says to the Romans, 'The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.' I have quoted this verse simply to show what Paul means by the term Godhead, as applied to the supremacy of the only living and true God. I have an impression that many, from an early acquaintance with the Westminster Catechism, suppose that the term Godhead, has a different meaning from the simple appellation God, as designating the Divine Being. I have frequently found in my experience with 'simple hearted Christians,' that they had an idea, that the word, *Godhead*, included the doctrine of the Trinity, and that it was the strongest argument in favor of that doctrine contained in the Bible. The simple hearted Christian is pained, however Orthodox he may be, at the idea, that the Godhead died on Calvary; because the unsophisticated Christian, in his heart, believes Jesus Christ to be a distinct, and different being from God. But to my purpose, which is to adduce testimony from the writings of the Rev. William Hamilton, 'on the exceeding sinfulness of sin,' published in the 'Christian Offering, Boston, 1844," which are as revolting to the Christian whose heart is imbued with the love of God, for the gift of his Son, to die for sinners, as the 'tame prose, naked statement, that the Godhead died on Calvary,' is to the writer in the New York Observer; and still I presume, it is good, accredited Orthodoxy, in the vicinity where it was published, and the circles for which it was intended. Here is the extract,—'The annihilation of the material universe, with all its enormous load of worlds, the never-ending wretchedness and ruin of all the guilty inhabitants, which it contains, sad and disastrous as such catastrophes may appear, shrink into insignificance and are less than nothing, when compared with the incarnation, the suffering and dying agonies of Immanuel! They only are creatures, but he is the ever-blessed and all-glorious Creator. Mighty and immense as they seem, their dimensions are limited, and their magnitude and value can easily be told by him, who, by his intelligence planned, by his power produced, and by his unremitting energy pervades, sustains and regulates the whole. But what bounds can we assign to his majesty and grandeur, or what mind can comprehend the perfections and glories of him, who speaks and it is done; who commands and all things stand fast; who formed creation by a word, and, were it this day dissolved, could in a moment, and with ease replace it; who is able to do again what he has already done, and to outdo all that he has yet performed!—for he is not only mighty, but almighty; not only sufficent, but all-sufficient; and all that he has hitherto accomplished so far from being the measure of his might, is but a mere specimen of his power, and, when compared with the real amount of his wisdom and his strength, is no more than a drop in the ocean, or a grain to the globe. It is in his death accordingly, and there only, where we see, in its full extent and in all its matchless horrors, the exceeding sinfulness of sin.' If this is not the Godhead mentioned by Paul, language has a very uncertain meaning; whether it be poetry or Orthodox prose, I leave for the advocates of the Supreme Deity of Jesus Christ to determine.

A SUBSCRIBER.

Canton, 1846.

For the Register.

ORDINATION OF MR. MOORS AT DEERFIELD.

This is the fourth time that the Society in this ancient town has been called upon to join in the solemn services of Ordination since the Rev. Dr. Willard was compelled by loss of sight to relinquish the Pastoral Charge. The solemnity of the occasion was much increased by the memory of death's doings in the years past, and touching allusions were made in the hymns sung, to the frequent dissolution of the pastoral connexion, by which this people have been afflicted.

The order of exercises was as follows:—Introductory Prayer by Rev. Mr. Nute of Petersham. Selections from the Scriptures by Rev. Mr. Brown, late of Brattleborough, Vt. Sermon by Rev. J. F. Clarke of Boston. Ordaining Prayer by Rev. Dr. Willard. Charge by Rev. Chas. Robinson of Medfield. Right hand of Fellowship by Rev. Mr. Smith of Groton. Address to the Society by Rev. Mr. Huntington of Boston. Concluding Prayer by Rev. Mr. Nightingale of Springfield. Benediction by the Pastor.

The sermon from 2 Cor. v. 17-20, was a plain and forcible statement of Mr. Clarke's views respecting the Christian doctrine of regeneration.

He first defined the objects of the Christian ministry; not to teach philosophy, or to enforce the practice of morality merely; not to amuse or to entertain his people, but to preach *reconciliation* through Christ.

He then described the work of the Gospel, which is to produce an entire and radical change in the hopes, aspirations, and convictions of the individual soul.

There is one great division which separates human souls; those who love *God better* than any thing else, and those who love something else better than God. We are all moving towards God or not; if not, then we must turn about.

We are not *born* with the spirit of obedience; therefore a change is necessary, a *voluntary* change.

He then proceeded to show the insufficiency of those views which resolve this change into either development or progress. The foundation of the Christian character is in the deliberate, sustained resolution to be Christians. Men who confess the absence in themselves of a religious character, but say that they mean to do about what is right, very often signify only that they *intend* to obey the law of public opinion, not the law of God.

We need a thorough radical change of heart; a change in all our principles of action.

Mr. Clarke then proceeded to show the the possibility of such a change in all by the promises and demands of the Gospel, and by the history of the Apostles; and its reality by the religious experience of all sects of Christians.

The prominent idea of the charge was the necessity of a firm, full, undoubting *faith or belief*, founded on a *sure historical* basis, and sanctified by the affections. Mr. Robinson also urged with his usual piquancy of remark, the propriety of avoiding pulpit commonplaces. Preach the Gospel as something above and beyond all human wisdom, philosophy, intuitions and genius.

The Right Hand of Fellowship was appropriate and in good taste. The speaker well described the greatness of the preacher's work, its toil, its weariness and its reward.

Of the Address to the People it is enough to say that it was full of that eloquence which lends a new interest to old and familiar topics. It was remarkable for plainness and boldness of speech.

A large audience attended religious services in the evening when Mr. Huntington preached a solemn and impressive sermon on the frivolity and unworthiness of the excuses urged for the neglect of religion.

All must sincerely congratulate this Society, so often deprived of their Pastors by death, on the settlement of one, whose physical strength promises them a longer continuance in his relation to them; and to whose zeal and activity in every good word and work I can bear testimony with all the confidence inspired by a long and intimate acquaintance. May this union formed under so favorable auspices long continue in undisturbed harmony and undiminished usefulness. L.

For the Register.

TORONTO, CANADA WEST.

The undersigned, Unitarian ministers of Buffalo, Syracuse and Rochester, desire to state to our religious public that the Unitarian Society commenced last summer at Toronto by the preaching of Brother Cordner of Montreal and encouraged by promises of future aid from several societies at the East, deserves immediate relief or will require to be abandoned.

The friend, who purchased the Church they now occupy, and who had thought it secure for their use, having been unfortunate in his affairs, the society has been obliged to assume his liabilities and the only place they can obtain for worship must be relinquished, or suitable assistance must be given without delay from abroad, additional to such sums as can be raised in this quarter.

This call only anticipates by a few months the effort which was expected to be made in their behalf.

(Signed) G. W. HOSMER.
SAM'L. J. MAY.
F. W. HOLLAND.

Rochester, N. Y. Jan. 20, 1846.

*** We understand that Rev. W. H. Kinsley, who has been for six years pastor of the Congregational, Unitarian Society in Stow, has asked and received his dismission from the society.

*** Rev. S. B. Cruft has been invited to become a Minister at Large, to take charge of the pulpit and ministry connected with the Suffolk Street Chapel.

NEW PUBLICATIONS.

1. Rensselaer Institute, Established Especially to Instruct Students in the Application of Experimental Chemistry, Mathematics, Philosophy, and Natural History, to Agriculture, Domestic Economy, the Arts, Manufactures and Civil Engineering; established by the Hon. Stephen Van Rensselaer, in Troy, New-York, Nov. 5, 1824.

We have received from a friend a pamphlet with the above title, descriptive of an institution which supplies, we think, an important and imperative demand of society. The following extracts indicate the instructions given and the ends answered by the institution.

At the close of each term, a public examination is held, when the degrees of Civil Engineer, and Bachelor of Natural Science, are conferred on all who are found qualified, and who are eighteen years of age.

Students who do not wish to go through the whole course are examined upon the subjects in which they are prepared.

The students are examined by a Board, selected for the purpose, at the close of each term; and they are persons not at all connected with the Institute. It is intended in all cases, and especially when students are candidates for degrees, that the examination shall be extended and critical; and include experiments and illustrations of the subjects, communicated in the form of brief lectures. The following is the original order of Mr. Van Rensselaer, viz: "The examination is not to be conducted by question and answer; but the qualifications of students are to be estimated by the facility with which they perform experiments and give the rationale; and certificates or diplomas are to be awarded accordingly."

For the degree of Civil Engineer, the student must give satisfactory evidence of his practical acquaintance with trigonometry, mensuration, surveying and dividing of land; natural philosophy and its varied applications to engineering; levelling, running curves, taking latitude and longitude, and with architecture, and business drafting.

For the degree of Bachelor of natural Science, he must give satisfactory evidence of his thorough and practical acquaintance with chemistry, botany, vegetable physiology, zoology, mineralogy, and geology, together with their important applications in the arts, manufactures and agriculture.

It may be safely asserted, without disparaging any other institution in the country, that the Rensselaer Institute fills a place in the great work of communicating knowledge and training the human mind, which is occupied by no other.

The Rensselaer Institute is situated in a retired part of the city of Troy; and the surrounding country, with its hills and forests, the state dam on the Hudson river, the rail-ways, canals, locks, water-power, various mills, and manufacturing establishments, are all favourable to the practical illustration of many branches of knowledge taught in the Institute.

The Laboratory is new, and of the best construction, and is well furnished with suitable chemical apparatus.

The Library is extensive and well selected; the apparatus and instruments are sufficient. Surveyors' compasses, level, barometer, sextant, solar microscope, common microscope, goniometer, galvanic battery, air pump, forcing pump, suites of geological specimens with organic remains, and mineralogical, zoological and botanical specimens, are among the facilities furnished for instruction. In truth, though all is plain and economical, nothing is wanting for giving a practical course of instruction, adapted to the "business of living."

I. 'The Boy's Death.' The occasion and design of this tract are set forth in the following prefatory notice.

The following discourse was preached the Sunday after the death of Miguel Aranguren, (a native of Havana, aged seventeen,) who was drowned in Jamaica Pond, on the seventh of July. With the hope of doing something to revive or strengthen the impression caused by that event, it is now offered as a Christmas gift to the children and young persons of this parish.'

Jamaica Plain, Dec. 25, 1845.

Samuel xx. 3. 'There is but a step between me and death.'

It is an extremely interesting discourse, written in a style of uncommon simplicity, elegance and pathos, and cannot but be an acceptable and edifying gift to those to whom it is dedicated.

Brownson's Quarterly Review, No. IX. Jan. 1846. Published by Benjamin H. Greene.

This Magazine has become so exclusively and utterly Roman Catholic that it will have, we presume, but little attraction to our readers. Mr. Brownson has given himself entirely up to the 'Bishops and Clergy' of that sect. 'Against this wish' says he, 'we should be sorry to have it [his Review] succeed, if it could.'

We have not wished to put forth any crotchets of our own, or to attempt to *improve* the doctrines taught us. The Catholic Church, faith, and worship, as they are, always have been, and always will be to the end of time, is what we have embraced, what we love, what we seek to defend,—not relying on our own private judgment, but receiving the truth in humility from those Almighty God has commissioned to teach us, and whom he has commanded us to obey.'

We fear that if Mr. Brownson refrains from putting forth any *crotchets of his own*,' this is whatever else he may write, will lose the noble charm which has given him the sort of popularity he has enjoyed.

Lecture on the Necessity of the Study of Physiology, delivered before the American Institute of Instruction, at Hartford, August 22, 1845. By Edward Jarvis, M. D., of Dorchester Mass.

Some of the passages and sentiments contained in his pamphlet were published in the Christian Examiner of July, 1843—and are here presented in a more full and complete treatise. All will now acknowledge the importance of the subject. It is brought before the reader by Dr. Jarvis in an appropriate and interesting style, with great plainness of illustration, and with a force of reasoning that must render the work highly useful and effective. We have room for the following extracts only.

'Chemistry and its terms have become almost as familiar as household words; and in our employments, and in our domestic operations its principles are not usually violated. But the principles of Physiology have been regarded as belonging to one of the occult sciences, which might interest the student, but had nothing to do with the practice of every-day life.

We therefore see men managing their farms and carrying on their mechanical operations in wisdom, while they manage their own bodies in folly. Before a man assumes the care of a machine, he examines its parts, he learns its uses, the means of its movement, and the purposes to which it is to be applied. With this knowledge he is ready for his responsibility. He provides the proper material, with which it is to move; and that, upon which it is to operate. But for the management of his own vital machinery he makes no preparation. Hence he makes such mistakes in the conduct and use of his own body, as he would be ashamed to show in regard to his wagons, his water-wheels, or his spinning-jenny.

If a man, when he has woven his web, should put into his loom a parcel of sticks and stone, and then set the loom in motion, just for the pleasure of seeing it move, or perhaps in the hope that the loom would, out of these hard materials, make cloth as well as out of cotton and wool, he would do a very foolish act; but not more foolish than, when he has eaten enough for nutrition, he eats indigestible and innutritious matters, just for the pleasure of eating.

* * * * * *

If the laws of life were as well understood as the laws of matter, we should see no more mistakes in the management of our bodies, than we do in the management of our machinery; and if Physiology were as well taught in schools and elsewhere as Natural Philosophy, its principles would be as familiar, and as ready for use.

The remedy then, for these evils and errors, is to incorporate the study of Physiology in the course of universal education. Give this science a prominence in all schools, in proportion to its importance, to its bearing upon human health and human life. Then will men be saved great suffering, and be so far prepared to fulfil their natural destiny on earth."

TRUE LIBERALITY.

In a recent number we quoted some excellent sentiments from the Editor of the Baltimore 'Methodist Protestant.' He maintains his high ground in a subsequent article as follows:

'*Christian Union again.* It seems that our remarks upon this subject are considered to have been too liberal. We give above two letters of disapprobation, which will show the other side of the question. Our readers have the privilege to think and act for themselves. We hold that it is our own duty and privilege to be as orthodox as close, persevering, prayerful study can make us to be: but, also, to acknowledge the fruits of the Spirit, wherever they are visible: no matter how heterodox we may suppose the fruit bearer to be. It must not be understood, that we have advocated, or that we teach, or believe Unitarianism: for we have done, and intend to do, no such thing: as we believe that system to come short of a proper exposition of the Bible. But, wherever a Unitarian *acts like a Christian*, it is the best evidence, *to us*, that he is one; and we gladly grasp his hand as that of a Christian brother. If, as J. W. does, it be questioned that a Unitarian *can act like a Christian*, we have only to say, that we have known, *personally*, two or three Unitarians, who were not excelled in Christian character, to judge by Galatians v. 22, 23, 24, and 1 John iii, 14, &c.; by any of the multitudinous ministers and laity around them; so far as we had opportunity to observe; and our opportunity was ample.

So with Papists. One of the most precious Christians we ever knew, was a member of the Roman Cath. Church, in this city; and many a time have we knelt by her side, at the venerable St. Peter's, which has recently been torn down, to afford a site to the Calvert Hall. So, with the Quakers. Some charming members of Christ's Body have we fellowshipped among the peaceable, benevolent, excellent Quakers. Since we have been in the ministry even, we have attended service in the Papal Church, and the Friends' Meeting House; and have ventured to occupy the pulpit of a beloved Unitarian brother. And yet, our own sentiments have remained unchanged, while our love for our variant brethren has increased.

We have long since been convinced, that there are very many of the salt of the earth, who would not figure much as theologians. There are multitudes of Methodists who are pious and useful, who would succeed but poorly in an exposition of the Trinity, or of any other doctrine: the most they can say is, that 'Whereas I was blind, now I see!' They learned that they were sinners, and that Jesus Christ came into the world to save sinners: they went to God, with their broken hearts and streaming eyes, and without waiting to drill them into any particular creed-system, he shed his peace and love into their reviving hearts.

If a man be at the ultimatum of orthodoxy, he is not necessarily a good man. Some Doctors of Divinity have been adjudged to have had more learning than grace. At the same time, their orthodoxy was no preventive of piety: only a Divinity Degree will not engraft its possessor into the living and true Vine. *Some* knowledge is essential to regeneration, but not a very large amount: as is evidenced by the fact, that many, very many quite illiterate persons are very good and happy Christians.

Our good brother J. W. will do well to remember that a man may hold doctrines that we detest, and yet be a good Christian. To our own mind, Calvinism is one of the most abhorrent systems, so far as it relates to Election, that has ever been presented to our consideration. It is ineffably erroneous; and, in our humble opinion, of most fatal tendency. But, yet, so many and so great and good Christians have held it, that we have never ventured to abuse it as some Arminians have done. Dr. Payson, who was one of the best and most useful men that ever lived, was so thorough a Calvinist, that he could not, without violating his conscience, assist at the installation of an Arminian minister. We have heard Arminians say, frequently, that they would rather be Universalists than Calvinists; and yet, probably, these very men would associate with Calvinists and reject the social overtures of Universalists.

But, there is no need of such detail. To sum up the whole matter, it is *our duty*, we think, to advocate orthodoxy and to oppose error; regulating the affairs of our own Church in our own way. But, we must allow freedom of thought, speech and action to other communities; who, holding the Bible to be the Word of God, and Jesus Christ to be the Savior of the world, construct their own creeds, and endeavor to vindicate their own Speculative Theology. As we cannot see the heart, we should leave that to God; and be content with believing that he who *acts like* a Christian *is* one. This is our personal rule: if the brethren prefer that of An Old Disciple and J. W., we cheerfully concede to them their right of preference; and most cordially wish to all parties grace, peace, mercy, and eternal life.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ In the Senate of the United States, incidental discussions arise almost daily, respecting our difficulties with Great Britain. Mr. Benton and Mr. Calhoun, stand more nearly together than has been usual with them, both discountenancing the war spirit. Other politicians in that body seem to be in much perplexity. On the one hand they are incited to belligerent and violent speeches by an impression that in certain parts of the country and among the ruder and more ignorant classes the idea of war is popular. On the other hand they are puzzled by finding those who have heretofore led on the war cry, in the case of Texas particularly, now going for peace. Then there are certain planting and business interests arrayed against war. And besides all this, expensive appropriations, a boundless public debt, and a consequent high tariff or other mode of taxation, are obstacles in the way of him who commits himself to the policy of war. Upon the whole our statesmen are exceedingly puzzled to know which course, in the end, would be most popular, peace or war. In the mean time let the friends of peace be earnest in promoting a correct public sentiment, in the minds of the people, on the subject of the folly, the vulgarity, and wickedness of war; and this accomplished, a few elections will set the politicians right. Both in England and America, the question whether, for any reason, there should be war, is a question whether barbarism still preponderates over civilization.

☞ In the Massachusetts Legislature nothing of great interest has yet transpired. Mr. Eliott, a Senator from Bristol, has introduced the suggestion that, in case capital punishment is abolished, the pardoning power be taken from the Governor and Council in reference to crimes now punished with death, except where the innocence of the parties shall have been proved.

☞ There is reason to believe that the next semi-annual dividend of interest on the public debt of Pennsylvania, will be promptly paid, and a bill has been introduced into the legislature of that State, providing a system of taxation to liquidate the debt itself.

Auburn, Jan. 26, 1846.

A Convict Whipped to Death! There is considerable excitement in town to-day, occasioned by the death of one of the convicts, who, it is said, was whipped to death by one of the keepers. There are a good many stories afloat, and it is a hard matter to get the right one. According to the best information I can obtain, the convict was whipped both Tuesday and Wednesday; receiving Tuesday 46, and Wednesday 24 blows with the cat o' six tails—making 420 lashes. After the whipping the prisoner was taken to the Hospital, and there died on Saturday night. I have not seen him, but persons who have, say there is nothing but raw flesh to be seen from the neck down to his limbs.

The convict was punished, as they say, for pretending to be crazy.

A warrant was issued for the keeper this afternoon, but he was not found this evening.

P. S. The verdict of the coroner's jury, as rendered late last evening, was, that Plumb came to his death by a bilious fever, aggravated if not superinduced, by the severe flagellation which he received from Melancthon W. Cary.

Among other things, it was proved by the testimony of the officers of the prison, when themselves placed upon the stand, that the pretended record which is kept in the 'prison book,' of the number of lashes inflicted, is a mere farce, that where such record names 30 lashes as having been given, over 50 lashes were inflicted—and where 12 were thus named, over 25 were inflicted; each lash, it should be borne in mind, being given with a whip of six strands. [Corr. Rochester Dem.

A subsequent letter from the same source says, that Cary has been arrested, and held to bail in the sum of $2000.

☞ The revolution in Mexico is complete. Paredes is at the head of the government. He is understood to have been borne into power by the determination of the people to have war with the United States. Our ambassador, of course, will not be recognized. What ulterior political events may follow a conflict between this country and Mexico, no one can predict.

☞ Severe fighting has taken place between England and France and the Buenos Ayreans, and the conflict threatens to be a serious one.

Remarkable Longevity of a Colored Woman. The Howard District Free Press states that a servant woman belonging to John Warfield, of Joshua, of that District, died on Monday evening, 12th inst., at the extraordinary age of *one hundred and twenty-four years*. She retained her sight and usual activity till a few days previous to her death. No doubt exists respecting her age, as she was raised in the family of the gentleman above mentioned. [Baltimore paper.

Navigating the River Amazon. We some time back stated, that attempts were making by the Americans, to run up the river Amazon by means of steamers. From further particulars we have received on the subject, it appears that four steamboats were built in the United States for that purpose. When they arrived at Neustra Senora de Loretto, a port on the limits of the Brazils and Peru, they there found the American, captain Clause, who had come from Lima to take command of the expedition. Captain Clause, on board of the Peruvian steamer, of 140 horse-power, ascended the river as far as the mouth of the river Guallaga, and afterwards in a boat, accompanied by 360 Indians, which number he progressively increased to 700. He then ascended the Guallaga, as far as the village of Tingo, situated in Peru, and seven days' travelling from Lima, when he was able to have the current of the river cleared of all obstacles which might impede the progress of the steam boat. That accomplished, he returned to Loretto, and brought the steamer up the Guallaga to the said village of Tingo, whence he dispatched an express to Lima. The commercial house which is at the head of this enterprize gave orders to captain Clause to explore the river Gastoza, another branch of the Amazon, as far as it was navigable for steam boats. He found this river perfectly navigable as far as at the village of Andoca, situated on the limits of the republics of Peru and the equator. Thence he went by land to Quito. In the course of this exploration he discovered several mines of sal-gomma, and very extensive silver and platina mines. He was quite surprised at the mass of riches the countries he passed through contain, consisting chiefly of valuable mineral ores of various descriptions, timber for building, and dying woods, coffee, cocoa, cotton, spices, balsams, resins, wax, and a great number of other produce of the highest importance. [English Paper.

A Profound Hypocrite. In one of the small towns of Belgium, remarkable for the beauty of the Park possessed there by one of the most eminent of the Belgian aristocracy, resided an old man who attracted universal attention by the minute practice of a most exemplary devotion, the exaggeration of which was no small subject of surprize to those who were aware of the adventurous life, interspersed with some differences with the law, of this saintly personage. He never missed one mass, piously kneeling near the poor box; he prayed most earnestly, and seemed to bless all who deposited their humble mites in that sacred depository. It was found, however, that the box was not so well filled as usual, and some astonishment was testified at the niggardliness of the congregation. At length suspicions were excited, and the beadle was placed on the watch. That functionary staggered on observing, after a close inspection of the outside of the poor-box, a sort of metallic ledge hitherto unperceived, which lined the aperture of the box. He tried to raise it, and drew from the box a tin tube, of the exact size of the box, which contained, in good hard cash, the produce of the beneficence of the congregation. The murder was out. The pious (!) old man, the inventor of this ingenious apparatus, placed it every morning in the box, and every evening, at the conclusion of his orisons, he drew out the money cleanly and dextrously, without the least fracture or forcing, and 'departed in peace' with the profits of his trade, in which he has not yet dreampt of taking a partner. It does not appear that the old scoundrel has been apprehended. [Brussels paper.

Election in Louisiana. The Democratic party prevailed in this State at the late State election.

☞ A. J. Tirrell was brought to this city, on Wednesday, in charge of constables Andrews and Holmes. They came from New Orleans to New York in the ship Wabash.

☞ The Legislative Temperance Society met in the State House on Wednesday evening, and the hall was full. Gov. Briggs presided and appropriate addresses were made by Gov. Briggs, Lieut. Gov. Reed and others. On the previous evening R. W. Bayley, Esq., was chosen treasurer.

☞ The trial on Monday, Feb. 2d, to elect a member of Congress in the ninth district of Massachusetts resulted, as all previous attempts have, in a failure. The Democratic candidate has made a considerable gain since the previous trial.

☞ Two duels have recently been fought, one in New Orleans and one in Washington, in each of which one of the parties was killed on the spot.

Railway Expenses. There is a remarkable difference in the running expenses of the various railroads chartered by this State, according to the reports made to the Legislature last year. The running expenses per mile are calculated by dividing the aggregate sum paid for fuel, oil, salaries, &c., for repairs of roads, bridges, and for repairs of engines and cars, by the whole number of miles run by the trains during the year, and the Boston Journal, in the following table gives a statement of some of the most important railroads:—

Railroads.	Fuel, oil, salaries, &c.	Rep'rs of road and bridges	Repairs of Engines and cars	Cost per mile run, for fuel, oil, salaries.
Boston & Low.	$72,780	$26,053	$26,061	55
" " Maine	48,218	9,899	16,010	29
" " Prv'dnce	62,762	18,944	19,969	47
" " W'cstr	126,778	49,157	57,377	59
Eastern,	74,204	19,179	15,938	36
Norwich & Wor.	52.463	10,233	12,357	34
Nashua & Low.	19,804	20,618	19,220	48
New Bedford	13,500	3,788	6,893	34
W. & Albany	201,391	61,390	51,292	43

English Railways. A tabular statement of the railways in England, published in the London Times, shows that the number already completed is 47 with an aggregate capital of $323,400,000, of which $240,215,000 has been borrowed on "debentures, loans, notes and mortgages." The number of railways in course of construction is 118, the estimated cost of which is $256,795,000, on account of which the shareholders have already paid $32,160,000, and in all cases Parliament has given the power to borrow one third more, which will increase the aggregate capital of these new roads to the sum of $336,795,000. The roads completed and in progress extend 5612 miles. The railways projected are 1263, on which has been paid or is required to be paid, in deposits, the sum of $295,680,000, and there will be wanted to carry out the projects, $2,534,410,000. [Newburyport Herald.

Abstract of Returns *of the jails in Massachusetts, for the year ending Nov. 1st.* 1845. Number of prisoners during the year, omitting those transferred to the House of Correction, and including debtors, 3,254; males, 2,709; females, 545; adults, 2,817; minors, 437; whites, 3,046; colored 208; committed for adultery or lewd conduct, 69; for assault, 350; for burglery, 30; for forgery, 7; for homicide, 11; for *intemperance*, 1,080; for keeping disorderly houses, 36; for larceny, 526; for making and passing counterfeit money, 39; for perjury, 8; for rape, 8; for vagrancy, 29; for all other crimes, 982; able to read or write, 579: had been addicted to intemperance, 429; natives of this State, 435; natives of other States, 206; natives of other countries, 284; were or had been married, 383; were in confinement for debt, 752; for insanity, 8; average cost of board per week, $1,65 7-10. Total amount of expenses of the jails during the year, including prisoner's board, saleries of officers, &c., $10,-059 75. Estimated value of labor of prisoners, $1,028. Number of prisoners remaining in confinement Nov. 1st, 182.

For the Register.

OBITUARIES.

PETER CHARLES LOUVRIER.

Died on the 1st inst. at Boston, in the Massachusetts Hospital, after a few days illness of Lung Feyer, Peter C. Louvrier, Esq., a native of Paris, and a resident in Salem and its vicinity, for nearly fifty years, aged sixty-three. He was bred to the notarial branch of the law, under one of its most distinguished practitioners, but left his native country in early life, it is presumed, to avoid the danger of its volcanic revolution. During his residence in this country, he has been one of the most successful teachers of the French language and of instrumental music; and in this capacity has been known and received into our most respectable families, where his moral as well as professional worth, have been duly appreciated.—His many pupils, who may read this notice, will recal to their recollection his conscientious discharge of duty, as well as his many, personal virtues. They will forgive his sensitive nature, so nicely strung to harmony, that it became disturbed at the slightest discordant breath, and for his uncontrollable anxiety for their improvement, manifested in every act and movement.

He was a man of deep religious feeling—of incorruptible integrity, and unstained honor—a cheerful supporter of all good institutions, to which he ever freely contributed his mite—kind and tender hearted, he was charitable to a fault, and frequently failed in duty to himself, in the regard he paid to others. In fact his death was caused by one of those self-sacrificing acts to the fancied comforts of another, in doing which, in forgetfulness of self, he became the victim. His gratitude for favors and attentions could with difficulty be satisfied with the returns he was desirous of making.

Though far from his country and connections, the strangers' grave will not be passed by, unhonored, or neglected. Virtue will ever command the homage of the universal heart; and he was indeed a good, and truly respectable man.

His remains were removed to Salem, by a family of his grateful pupils, and deposited in the cemetry of that city, a spot, the beauty of which during life commanded his warmest admiration. He now rests in his favorite city of the dead, a common home of man, whose inhabitants are all denizens under the great charter of the Universal Father.

The Funeral services were performed at St. Peter's Church, by the Rev. Mr. Mason, in a manner, and with an audience, considering the limited opportunity of making it known, evincive of the general interest and respect, which the occasion called forth.

For the Register.

MRS. HANNAH BOYD.

Died in Portland, Mrs. Hannah Boyd, aged 80 years; widow of Robert Boyd, and daughter of the late Hon. Benjamin Greenleaf of Newburyport, Jan. 21st. 1846.

Life has at length closed upon this excellent woman, and death has set his seal upon her many virtues. True to all the relations of life, she met its various requisitions, with a firmness and justice, that never forsook her. Of a bright and happy temperament, she carried sunshine everywhere with her; and though in so long a period, affliction and trial met her, they could not retain their influence over her, for she knew that they sprang not from the ground, but were appointed for the best and kindest purposes. She lived in the service of her master, and when summoned to his presence, she passed with calmness and consciousness, to the bright inheritance prepared for her.

'Blessed are the dead who die in the Lord; for they rest from their labors, and their works do follow them.'

NOTICE.

The Treasurer of the American Peace Society has received a legacy of Five Hundred Dollars bequeathed to that Society by the late Ebenezer W. Fowler of Northfield Connecticut. He takes pleasure in giving notice of this seasonable bequest—of which there have only been two former instances—as evincing an increasing appreciation of the wants and utility of the cause. The Society has a vast object in view, and spreading its operations over a vast field, requires a proportionate supply of means for its purpose. It offers to all who will attend to its expositions, ample evidence of the progress it has made under a most depressed state of funds and of the influence it has been, and is exerting in the prevention of war greater than any other instrumentality whatever, and which only needs a liberal support from the affluent to be completely successful. Hitherto its claims have been—with honorable exceptions—much disregarded by the wealthy, but it is hoped examples like the above will now be more frequently followed.

The Children's Library, vol. I., a gift from Julia.

This little volume, intended for young children, proceeds from a publisher, who may be relied upon as not allowing such books as he may issue to be made the instruments for instilling into the youthful mind any false and darkning views of religion.

OVERSEERS OF HARVARD COLLEGE.

At the adjourned meeting of the Board of Overseers of Harvard University, held in the Senate Chamber, at noon of Thursday, Feb. 5th, the nomination of Edward Everett to the Presidency of that institution was confirmed by a unanimous vote. President Everett may safely interpret this act of the Overseers as a reflection of the universal public opinion. There is no higher position than the office to which he has been called, and no one ever entered upon it with more gratifying and hopeful auspices.

Rev. Dr. Sharp, Baptist, was elected to the vacancy occasioned by the retirement of Rev. Dr. Jenks. Dr. Sharp received the cordial support of the Unitarians at the Board.

Jacob Bigelow, M. D., was elected to succeed James Jackson, M. D., and Hon. Stephen C. Phillips of Salem was elected to the seat left vacant by the death of the lamented Leverett Saltonstall.

Notice. Will those friends who send us the names of subscribers, be so kind as to give the full christian names, when convenient. In cities and large villages there are frequently more than one of the same name and with the same initials of the christian name.

3tis feb 7.

☞ TEMPERANCE, SUNDAY EVENING, at Tremont Temple, at 7 o'clock. Address by the Rev C. B. Fairchild of Roxbury. Singing by the Peake Family.

Admittance 6¼ cents.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. Woodward, Sec'y. f7

☞ The Suffolk Street Sunday School will celebrate their sixth Anniversary on Sunday evening next, Feb. 8th, by appropriate services. Revs. James F. Clarke, Chandler Robbins and S. B. Cruft are expected to make addresses. The services will commence at 6½ o'clock, and it is to be hoped that they will be attended by all friends of the Chapel. f7

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of the subscriber, on Tuesday, 10th inst

f7 WM. NEWELL, Sec'y.

MARRIAGES.

In this city, 28th ult, by Rev Chandler Robbins, Mr Ezekiel Hallett to Miss Elizabeth D. Collins.

2d inst, by Rev Mr Cushman, Mr W. L. Messinger of Brooklyn, N. Y., to Miss Mary Jane, daughter of Azell White, Esq. of Boston.

2d inst, by Rev Mr Neale, Mr Dudley B. Emerson of Northwood, N. H., to Miss Emily J. Young of Norway, Me.

In Beverly, 2d inst, by F. W. Choate, Esq., James Lane to Ellen Coleman, both of Salem.

In Andover, 29th ult, George Hodges, Jr. Esq. to Miss Sarah E., eldest daughter of Hon Robert Clark.

In Plymouth, 3d inst, by Rev Dr Kendall, Mr Jas. T. Hodge of Stockbridge, to Miss Mary S, daughter of John Russell, Esq. of P.

DEATHS.

In this city, 28th ult, of small pox, Mr Isaac S. Glines, aged 18, son of Mr David Glines of Gray, Me. [Maine and New Hampshire papers please copy.

1st inst, Sarah, wife of Mr John Patterson, 28.

2d inst, Mr Joseph Williston, 74.

2d inst, Lydia, wife of the late Capt David Patch, formerly of Newburyport, 67.

In East Cambridge, 31st ult, Mrs Eveline H., wife of Samuel Poor, Jr., 25.

In Charlestown, 3d inst, Mary E. J., wife of Mr Elisha Mills, 27.

31st ult, Susannah, consort of the late Joseph Simonds, 77.

In Edgartown, 29th ult, Mr Samuel Vincent, 77.

In Weston, 26th ult, Capt Chester Dickinson, 61; he was engaged in the last war, and was a prisoner at the time of the "Dartmoor massacre."

In Cambridge, 3d inst, of pulmonary consumption, Maria V., daughter of Jared Sparks, 12 yrs 4 mos.

In Fryeburg, Me., Hon Judah Dana, formerly U. S. Senator from that State, 74.

In Houston, Texas, Nov 27, Mr John Warner Niles, son of the late Hezekiah Niles, of Baltimore, 42.

GATES'S ACADEMY, Marlboro'. The next Term of this Institution will commence on Tuesday, Feb. 24, 1846. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes tuition, board, washing, &c.

f7 is3t O. W. ALBEE, Preceptor.

THE TEMPLE SCHOOL FOR BOYS has been removed to the large and pleasantly situated rooms, lately occupied for a young ladies School in Park street Church, fronting the Common. The next term will commence on Monday, Feb. 16th, 1846.

D. B. TOWER.
Park street, Feb. 7, 1846. 2w

SCENES AND CHARACTERS from the Writings of Macaulay—being a selection of his most eloquent passages.

For sale at SIMPKINS'S, 21 Tremont Row.

f7 3tis

VALUABLE UNITARIAN WORKS. Recent Publications.

1. Life of Dr Henry, Jr., by his brother John Ware, M. D., pp 500, 12mo.
2. Letters to Relatives and Friends, by Mrs Mary S. B. Dana, 12mo.
3. Burnap's Expository Lectures on the Scriptures, 12mo.
4. Lays of the Gospel, a choice volume of Devotional Poetry, by Rev S. G. Bulfinch, 16mo.
5. Livermore's Commentary on the Gospels, new edition, 2 vols, 14mo.
6. Life of Rev Noah Worcester, by Dr H. Ware, Jr., with Portrait, 12mo.
7. Offering of Sympathy, edited by Rev F. Parkman, new edition, 18mo.
8. Life of the Savior, by Rev Dr Ware, Jr., new edition, 18mo.
9. Formation of the Christian Character, by the Rev Dr Ware, Jr, new edition, 18mo.
10. Self Culture, by Rev W. E. Channing, new edition, 32mo.
11. Complete Works of Dr Channing, 6 vols, new edition, 12mo.
12. The Christian in his Closet, by Rev C. Brooks, 2d edition, 12mo.
13. Brooks's Family Prayers, new edition, 12mo.
14. Livermore's Commentary on Acts, new edition, 12mo.
15. Sparks's Letters on Episcopacy, new edition, 12mo.
16. Observations on the Bible, for the use of Young Persons, 12mo.
17. Dewey's Complete Works, one thick vol., 8vo.
18. Butler's Horæ Biblicæ, from last English edition, 12mo.
19. Endeavors after the Christian Life, by James Martineau, 12mo.
20. Greenwood's Discourses, with Memoir and Portrait, 2 vols, 12mo.
21. Hymns for the Sanctuary, with Psalms, arranged for Chanting, prepared by Rev G. E. Ellis, 18mo.
22. The Social Hymn Book, consisting of Psalms and Hymns, and 28 pages Music, prepared by Rev C. Robbins, 18mo.
23. Hymns for Public Worship, prepared by Rev G. W. Briggs, pp 432, 18mo.
24. New York Collection of Hymns, 18mo.
25. Peabody's Lectures on Christian Doctrine, 2d edition, 12mo.

The above, with many other new works, published by JAMES MUNROE & CO., Granite Building, No 134 Washington, opposite School st. jan31

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

References.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. n22

NEW IPSWICH ACADEMY. The spring term commences February 25, and continues 11 weeks.

EDWARD A. LAWRENCE, Principal.

The Trustees would express their most unqualified approbation of Mr. Lawrence as a Teacher. He has now been a year and a half in our service, and has acquired a reputation that scarcely admits of improvement. We commend him to the confidence of the public.

TUITION.—Eng. Branches, $3 50; Languages, $4 00; Music, $7 50, including use of Instrument; Drawing and Painting, on usual terms.

In behalf of the Board of Trustees,
SAMUEL LEE, President.
New Ipswich, N. H., Jan. 29, 1846.
4wis3wos jan31

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number*, or *seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
Rev. CHARLES BRIGGS, Gen. Secretary,
AT
CROSBY & NICHOLS'S,
118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscriptions for this paper are taken at the Bookstore of Messrs T. H. Webb & Co. No 39 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for the New England States.

LIFE OF WARE. Memoir of the Life of Henry Ware, Jr., D.D., by his brother, John Ware, M. D., 1 vol, 12mo, pp 496, with two Portraits—bound in neat cloth.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. jl7

SCHOOL FOR YOUNG LADIES. The subscriber would give notice that he has removed his School from Suffolk Place, to the room recently occupied by Mr. Abbott, under Park street Church.

Any information respecting the School will be given on application at the School Room, or at the Bookstore of B. H. Greene, Esq., 124 Washington street.

GEO. EATON.

References.—Rev. E. S. Gannett, D.D.; G. B. Emerson, Esq.; Hon. Jonathan Chapman; Hon. Albert Fearing; William Dehon, Esq., Boston.—Rev. W. B. O. Peabody, D. D., Springfield.

jan17 epis6t

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.

Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street. jan17

FURNITURE WAREHOUSE.—On the cash system. *BEAN & WILLIS*, No 12 Cana Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASSES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.

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o11

NEW VOLUME LIVING AGE. This day published, the 86th No of Littell's Living Age.—With this number commences a new volume.

Subscriptions received by CROSBY & NICHOLS, 118 Washington st. j10

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:

Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

NEW CHURCH MUSIC. The American Collection, or 'Songs of Sacred Praise,'—a new Singing Book, embracing an extensive collection of Psalm and Hymn Tunes, Chants, Sentences, Motetts and Anthems; among which are upwards of three hundred pieces entirely new in this country, together with about one hundred standard tunes which are in constant use, and are deemed indispensable in every collection of Church Music claiming to be complete. Arranged and composed by Edward Hamilton.

This work has been examined by many Authors and Teachers of Music, who have expressed a high opinion of its musical character, and great confidence in its general introduction.

Just published at 122 Washington st., by
PHILLIPS & SAMPSON.

N. B. Teachers and Choristers will be presented with a copy by calling as above.

Boston, Nov 8, 1845. is&os3m

CONFESSIONS OF AN EARLY MARTYR. Just published, "Confessions of an Early Martyr," by Mrs. H. V. Cheney, author of Sketches from the life of Christ. BENJ. H. GREEN.

jan24 1is2os 124 Washington street.

REMOVAL. The subscribers have removed to the new Granite

POETRY.

[For the Register.]

The following lines were written by a lady of Philadelphia, after visiting a poor widow, who, by working from early in the morning until late at night spooling yarn for the weavers, could only make 18 cents a day for the sustenance of herself and children. They were written impromptu, but the deep feeling and sad truths they express require no apology.

Oh ye! who toil forever,
For whom no rest arrives,
Whom night releaseth never,
Daughters and sons of Dives!
Ye makers of our money,
Ye laborers in our hives,
Who never of the honey,
Have tasted in your lives.

Ye workers sad and weary,
Ye toilers for the few,
Among our songs are any
Sung sad enough for you?
Far o'er the ocean waters,
Heard ye a mournful tone,
Telling of England's daughters
Reduced to skin and bone,
'Toiling in poverty, hunger and dirt,
To finish the gussets and seams of a shirt.'

Your dye-stained hands poor spoolers,
Ye may extend, and pray
For somewhat better schoolers
In this our latter day!
Some less severe instructors
Than Hunger, Thirst and Pain,
To answer your objectors,
Reviling not again!
Some hand with touch caressing,
Laid on your blistered palm,
Some voice with tone refreshing
To whisper words of balm,
That might uphold the links of labor's chain
And bind you to humanity again.

Ye washers of the clothes we wear,
Ye binders of our shoes;
Ye girls who braid with fingers fair
The bonnets that we use,
Gaunt hunger stands beside ye all,
And dares ye to refuse,
The scanty pittance, poor and small,
Allotted for your use.
Alas! that e'en the space of time
Which ye, your lives miscal,
Should be so great for toil and crime,
For rest so good and small.
And well for you the Almighty's eye,
Which sees not as ye see;
At last your holy cause shall try
And judge ye not as we—
Who walking in our paths with better light,
Farther than you may wander from the right.

[For the Register.]

A SONG FOR A CHRISTIAN FESTIVAL OR TEMPERANCE FEAST.

He who of yore at marriage feast
Made water pass for wine,
Here causes us with equal zest,
To quaff—*this draught* divine.

Divine—it emblems the divine
On many a sacred page;
It satisfies the thirsty soul—
Allays the fever's rage.

The water Jesus gives is lite,
Eternal, joyous, free—
Quenches the fires of lust and strife,
And makes it bliss, to be.

Then let cold water be our wine
At toil, or feast below,
Until we reach those realms benign
Where crystal waters flow,—

Wat'ring the tree of life, whose leaves
The wounds of nations, heal—
Whose various fruits all wants supply,
All saving truths, reveal. A. S.

THE LATE MRS. JEVONS.

The obituary chronicle of the week includes the name of another among the children of William Roscoe. His eldest daughter, Mary Anne, wife of Mr. Thomas Jevons, of Liverpool, passed through the last stage of a most suffering disease, and died in London, on the 13th of this month, aged fifty. 'Mrs. Jevons,' says a correspondent, 'was known for several successive years as editor of the 'Sacred Offering;' and as the author of many poems in that little work, which have since been selected from it, and printed in a separate form, with some beautiful additions. In her native town and its neighborhood she was beloved and admired in no common degree. Her benignant countenance, beaming with animation and kindness, was always welcomed with delight. Her pure benevolence, sweetness of manner, her sympathy with every form of goodness, her tenderness to the erring, but kind efforts to amend the condition of the distressed, and to raise and refine those who were of low estate, have made the deeper impression, because of the peculiar quietness and modesty with which her good deeds were performed. Who that remembers her when, in her young days, she adorned her father's happy dwelling—who that afterwards saw her as one of the chief supporters of his adversity and old age—or in later times, has known her as the wife and mother, the consistent devout Christian worshipper, the cultivated, developed woman, rich in beautiful tastes, and yet more rich in good works, but will think with sorrow on the vacant place she has left? At such a time her own words—always the outpouring of her heart, come to us with peculiar interest; alike bringing before us the strivings of an affectionate and social spirit, under the prospect of its last lonely conflict (to her terrible only from its loneliness,) and testifying to the power of a stay and support long proved, and never, we are sure, found wanting:—

A NIGHT-THOUGHT.

'Yea, though I walk through the valley of the Shadow of Death, I will fear no evil, for Thou art with me.'—[Psalm xxviii.

Thou must go forth alone, my soul!
Thou must go forth alone,—
To other scenes, to other worlds,
That mortal hath not known.
Thou must go forth alone, my soul,—
To tread the narrow vale;
But He, whose word is sure, hath said
His comforts shall not fail.

Thou must go forth alone, my soul,
Along the darksome way;
Where the bright sun has never shed
His warm and gladsome ray.
And yet the Sun of Righteousness
Shall rise amidst the gloom,
And scatter from thy trembling gaze
The shadows of the tomb.

Thou must go forth alone, my soul!
To meet thy God above:
But shrink not—he has said, my soul!
He is a God of love.
His rod and staff shall comfort thee
Across the dreary road,
Till thou shalt join the blessed ones
In Heaven's serene abode.' [Athenæum.

MISCELLANEOUS.

INAUGURAL ADDRESS OF THE PRESIDENT OF SOUTH CAROLINA COLLEGE.

It has no doubt occurred to many of our readers as an interesting coincidence, that the revolution of parties produced by the result of the last Presidential Election, has withdrawn from the less glorious sphere of politics, and restored to the serene and elevated walks of learning two of the most brilliant and accomplished of all our public men. The College of South Carolina has called Wm. C. Preston to its Presidency, while Harvard rejoices in the obedience which is rendered to her summons by her own chosen Son. We shall soon witness his Inauguration to his high office, and in the meantime we present to our readers Col. Preston's Address upon assuming that position in the South upon which Edward Everett is about to enter at the North.

Annexed is the address of Col. Preston on entering upon his duties as President of this Institution. From the distinguished rank which this gentleman has held at the bar, and in the councils of the country, it will be gratifying to many to know in what light he regards the new sphere in which he is hereafter to move. The Presidency of that College is in fact the most important and influential position in the gift of the State. There is no similar institution in the country whose officers are more highly honored or more richly rewarded.

ADDRESS.

Young Gentlemen of the College:

Entering upon the office to which the Trustees have appointed me, I have thought it not inappropriate to present myself to you in a somewhat formal way, and to make a few remarks which the occasion seems to justify.

The intimate relations which are hereafter to subsist between us, involving very grave responsibilities on my part, and the deepest interests of life on yours, will be the more readily and efficiently established by an exposition of my understanding of our most prominent respective duties, and of the feelings and purposes with which I now assume mine.

It has been the pleasure of the Trustees to call me from walks of life very remote from those I now enter upon. For many years I have been busy amidst the active pursuits of men, taking some part in affairs, where the conflict of interest, the collision of intellect, and the tumult of strenuous and stormy passions, left but little leisure for those calm and meditative employments which are the occupation within these walls.

After thirty years' absence from them, I return, but in a new and trying condition; with sympathies in all your pursuits, to be sure, and tastes not entirely alienated from science and literature, but with a deep and fearful anxiety that I may, indeed must be, unqualified to discharge the trust as it ought to be. Under a conscious deficiency, I would have shrunk from this office, but that I yielded my own opinion to that of those for whose judgment, experience, and knowledge of the Institution, I have an entire deference. Of that Board of Trustees, whose command I obey, I can safely affirm, that having in the chances of life, been occasionally thrown with men distinguished by the consent of the whole country, I have not found any where, even in those exalted stations to which a nation's interests call its most conspicuous citizens, a wiser, graver, or more highly endowed body.

To its discretion and intelligence, the destinies of this cherished institution are well confided, and I hold myself ready to conform to its wishes with the same implicit confidence, whenever it may think fit to remit me to the pursuits of private life, as now, that I relinquish those pursuits in compliance with them.

I have the more willingly acquiesced in their judgment, as it has been in favor of one who had differed with the State, on some important and exciting questions. To be made its trusted agent under such circumstances, to be put, without solicitation, in this place of confidence and honor, in which the interests, the hopes, and the affections of the State are so deeply implicated, fills me with gratitude, and oppresses me with a painful sense of responsibility. In the swell of strong emotions which fill my heart, all vanity is quenched in the consciousness of inadequacy to make a suitable return.

What I bring, gentlemen, to my station, and what, I trust, may in some sort make amends for my deficiencies in other respects, is a deep and reverential love for this my *Alma Mater*,—a solemn sense of my duties, and, I may be permitted to say, a love of letters, not altogether extinguished by contact with the world. Nor am I insensible, in adopting this course of life, to the pleasing satisfaction, (as Cicero says,) of seeing myself surrounded by a circle of ingenuous youths, and conciliating, by laudable means, their esteem and affection. There certainly cannot be a more important or honorable occupation than to instruct the rising generation in the duties to which they may hereafter be called,'*—and I hope I may, without the imputation of arrogance, be allowed to adopt another sentiment of that illustrious Roman.†

'Ac fuit quidem quam milti quoque initium acquiescendi, atque animum ad utrinsque nostrum præclara studia referendi, fore justum et probe ab omnibus concessum arbitrare—si infinitus foren. sium rerum labor, et ambitionis occupatio, decursu honorem, etiam ætatis flexu, constitisset.'*

In the pleasing task to which I now address myself, it will be my constant effort to promote your studies, and to prepare you for the duties of life, (more important than life itself,) with such stores of learning as may be acquired here, but more especially with ardent and virtuous aspirations, to acquit yourselves with honor hereafter.

The immediate and ostensible object of our association is the pursuit of learning, and this might seem to be our sole purpose, but, in truth, learning is only a means to the great end we have in view. It is an instrument which is prepared and fashioned here, with some instruction as to the mode of using it. It is but the armor, but a part of the armor to be worn in the battle field of life for the achievement of honorable and glorious victories, for the triumph of truth over error, of virtue over vice, of right over wrong. And although I cherish the conviction that there is a natural and intimate connection between knowledge and virtue, yet I know that they are not inseparable. There have been melancholy instances of great intellectual powers, united to acquisitions from the whole circle of learning, without a corresponding moral elevation. These, however, I regard as anomalies; I rejoice to believe that in the general order of Providence, whatever enlarges and exalts the intellect, promotes, purifies, and invigorates the virtues of the heart. If I did not believe in such a connexion, I would abandon myself to indolence and despair. But the noble and distinctive faculties of man, whose combination constitutes his dignity and glory, are harmonized by his Creator into a concerted action for a common purpose. Whatever enlightens the mind improves the heart; as the sun, which illuminates the atmosphere, warms the earth, and although it may happen that his beams are reflected from fields of ice, yet his general mission is to call forth whatever is useful and beautiful, and impregnate with vitality the whole body of nature.

True knowledge is the knowledge of truth; as it is said in the fine arts, that nothing is beautiful but the true, so, in the wide signification of the word, it may be said that nothing is good but the true. To confer upon learning its just dignity and importance, it must be considered as subsidiary and auxiliary to the paramount ends of our being. It must always have in view our responsibilities in this life, and the awful responsibilities of a far more exceeding weight hereafter. You are to be made intellectual men, that you may be fit moral agents: so that as you advance in learning, you may advance in the knowledge and appreciation of virtue, remembering always that the lamp which you light up is not a gaudy show, to please by its variegated radiance, but is intended—for a more useful and noble purpose—to show you amidst the double night of error and of passion which obscures your journey through life, the only ways of pleasantness and paths of peace. Undoubtedly learning of itself is graceful and ornamental, and knowledge is power, but learning and knowledge attain their true beauty and full power only when united to virtue, and this union is ennobled, and so to speak, sanctified by piety,—making the highest condition of our nature. Learning—morality,—religion,—these are your great objects. These, in the right understanding of them, include all that is desirable. They comprehend those lesser morals, the aggregate of which make a gentleman fitted to adorn and delight society,—they comprehend all those sentiments which become a citizen born to a participation in the government of the commonwealth, and all those deep convictions and lofty aspirations which belong to heirs of eternity. This is my conception of the object and purposes for which we are associated. If we can persuade you to entertain a corresponding idea of your duties, our task will be an easy one.

We shall be joint laborers in the same field, cheered by the sure prospect of a luxuriant harvest. This, our seed time, will be a season of hope and joy, while we look forward with eager and confident anticipation to the glories of a rich harvest, and still farther to the garnering of it where there is no rust, and thieves cannot break through nor steal.

But besides the ulterior and paramount value of the moral sentiments to which I have alluded, they are of immediate and vital consequence to us here. The good order and successful administration of the College, depends entirely upon their influences.

You have passed the period of coercion, and already are moral agents. In all communities laws avail but little without a prevailing sentiment to sustain and carry them out in their true spirit. '*Quid valeant leges sine moribus*,' is true every where, but most emphatically true here. Our government resolves itself almost entirely into an appeal to the sense of honor and duty, without which our laws are nugatory, and their impotent penalties carry no sanction. The fear of the law which prompts to a cold and reluctant observance of it, may secure from punishment, but, as a principle of action, must always fail of an honorable success; and the government whose efficiency depends solely upon it; must fail in its main objects.

You cannot, young gentlemen,—you ought not to be governed by mere dint of law,—you must feel that there are other and higher rules than it imposes,—indeed other and higher laws than are to be found in our statues,—laws in your own bosom, written on your hearts,—the penalty for disobedience to which, is the consciousness of wrong, and the reward of obedience, the consciousness of right.

It may and perhaps must be necessary, wherever human nature is to be governed, to invoke the interposition of the law,—but our habitual, and by far more pleasant, and as we hope, most efficient appeal, will be to your honor and sense of right.

We do not indulge the chimerical expectation that a moral discipline can be so far enforced as to supersede an occasional application of penal laws. Our observation of life permits no such hope, for no association whatever—not senates or councils can be regulated by the mere discretion of the members—much less can it be expected from the thoughtlessness and passions of the young. Acts of discipline must occur, and when the occasion requires them, they will be firmly and promptly applied,—but what we do calculate on, is the prevalence of a pervading sentiment, that will render such a necessity infrequent,—a sentiment which will inspire more fear of offence than of punishment.

The impulsiveness and impatience belonging to your time of life, naturally make the degree of exertion and industry requisite to your proper advancement, irksome and painful to you. Indolence presents herself to the young,—aye! and to the old,—in a thousand seducing forms. Industry is of a harsh and crabbed aspect. The one seems to point to a smooth and flowery path, the other to a rugged and painful ascent,—but around that seducing path lork all the ills of life,—and that toilsome ascent, at every step opens wider and wider a broad and beautiful prospect, and leads eventually to those elevations to whice the noble spirit aspires.

Industry is the prolific mother of many virtues. She produces as well as sustains them,—they all cluster around and nestle about her, growing and strengthening by her care. Genius itself, that divine quality which seems to be instinct with innate power, and to rise by its own onward tendency,—genius itself is plumed for its highest flights, and trained to them by industry. It is an utter mistake to imagine that any endowment can dispense with labor. It is a fatal error into which young men fall,—no great achievement ever has or ever can be effected without it,—the mode of its application may be obscure—but its presence is not the less certain. We have heard of the forest-born Demosthenes,—' of nature's darling,—

Fancy's child,
Warbling his native wood notes wild,'—

' of the blind old man of Sciots rocky isle.' These were men of genius, unquestionably,—but Henry, and Shakspeare, and Homer; were also men of labor,—they had the blessing of inspiration, but the blessing came to them after they had wrestled all night.

Our intercourse, I trust, will be characterized by the courtesy becoming gentlemen. My government I hope will be animated by the vigilance and tempered by the affection of a parent. If I see you preparing yourselves to go home to delight a father's heart, my bosom will swell with a parent's pride; and my vanity will be gratified if your proficiency authorizes me to believe that when the State shall hereafter point to its jewels, I may say I helped to fashion them.

I trust also, gentlemen, that both our official and social relations, may be such, that when you go into the world, and ascertain by experience the value of the lessons taught here, you will remember the College with affection, and me with no indifferent feelings, and meet me, when the chances of life throw us together, not without emotion.

Young gentlemen, if I were better qualified than I am for this office, I know how vain my efforts must be, even with the assistance of my able colleagues and your zealous co-operation, without the gracious protection and help of our Heavenly Father. To Him, then, and to His beneficent providence, I humbly and earnestly commend the issue of this underking.

* De Senectate.

† I have always soothed myself with the hope that there would come a time of quiet and repose, when I might return to the noble duties that occupy us here. I have fondly looked forward to the day, when, having finished my career of active life, I might have the right to enjoy a lettered repose, freed from the toils of the bar and the painful pursuits of politics. [De Oratore.

Point of Honor. Col. Montgomery was shot in a duel about a dog; Captain Ramsay in one about a servant; Mr. Featherstone in one about a recruit; Sterne's father in one about a goose, and another gentleman about 'an acre of anchovies.' One officer was challenged for merely asking his opponent to enjoy a second goblet, and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith, for declining a glass of wine with him at a dinner in a steamboat, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieutenant Crowther lost his life in a duel, because he was refused admittance to a club of pigeon shooters.

We clip the following from the Pittsburg Christian Advocate: *Decrease again.* We regret to find that in the Indiana conference there is a decrease in the membership amounting to 2,256. A decrease of nearly an equal number was reported in Kentucky, but though it was lamentably great, there was an error, making the number greater by, say 1,000 than it really was.'

There are thirty churches in Albany, N. Y. which the real estate and improvements attached, cost $634.947. The number of clergymen resident in the city, is 42. The total amount of their salaries for the last year, including perquisites and use of real estate by them, is $33,870.

THE UNKNOWN.

Daylight was fast fading from the sky, on a cold and lowering evening in November, when a poor woman, leading a little boy by the hand, rang at the door of a handsome house, in the outskirts of the pleasant town of W.

The girl who answered the bell, soon returned and told the lady of the house, that a poor woman was at the door, begging a night's lodging.

The lady cast a troubled look at the dead leaves that where whirling in eddies along the streets, and then at the dark clouds, drifting together overhead, and sighed. Her husband had a nervous dislike to admitting unknown persons into his house, and had often charged his family not to suffer any such to pass his threshold. She, therefore, rose with a heavy heart, and went to the door where the stranger stood holding the hand of a pale, sad-looking little boy, about six years of age. The woman an dejected and care-worn seemed ready to sink with fatigue. The lady kindly enquired into her situation, and heard the following account.

Several years ago she had emigrated to the West with her husband and five children, in hopes of bettering their condition. Their hopes had been disappointed—sickness had entered their cabin—the husband and father was carried off by one of the fevers of the climate, and the children, one by one, had followed—the poor feeble boy which she held by the hand alone remained. When all was over she sold the little property that remained, and with her boy began, on foot, their melancholy journey, back to their native place at Cape Ann. That evening for the first time, she found herself obliged to ask charity, but it was so hard to bring her feelings to it, that she had passed through the whole town without feeling courage to stop at a door, until she made her first application at that house:—

'But,' said she, 'we do not want for food, nor clothes, nor money, we only ask a shelter for the night.'

The lady felt that this was a case in which she ought rather to risk the displeasure of her husband, rather than send the strangers away. Accordingly, she led them into the house, and while the bed was preparing, she urged them to eat, but they both refused food, and as soon as their bed was ready they retired, and soon fell asleep.

When the master of the house returned and heard what had happened, he exclaimed,—

'They shall not stay here—my father never would harbor any vagrants, neither will I.'

'But my dear,' said the lady, 'they are now asleep—you cannot send them away now—it is very dark and what hurt can they do here!

'They will get up when we are asleep and rob the house, and be off before we know anything about it. It is all a pretence to get inside of the house—but they must up and off.'

'O pray do not turn them out this dark, cold night,' said the lady. 'If you are afraid of their robbing the house, I will sit up and watch them; but they are worn out and unable to go any farther.'

'We will soon see how that is,' said he, and going into the small room where they slept, he called out in a loud voice, 'Come, get up and go off—you cannot stay here—I cannot have you here.'

The woman raised her eyes with a look of silent despair, but the little boy, with a nervous agitation, painfully different from the motions of a happy, healthy child, sprang from the bed and clasping his thin hands together, fell on his knees and cried out, in a shrill, imploring tone, 'O, sir! don't turn us out this dark night! we are tired almost to death. 'O do let us stay till daylight.'

The gentleman relented at the appeal, and turning to his wife said, 'If you choose to give up your night's rest for the sake of their staying, I have no objections, but you must watch them all the while.'

The lady willingly consented, and soothing the little boy, sent him back to bed. She then took a seat in the neighboring room, and prepared to fulfill her promise, by watching them all night.

The strangers slept heavily, but not quietly. The poor woman groaned often, and murmured in her sleep, of many sorrows. Once or twice, she said with a deep sigh, 'Well! Well! my heart is breaking, but the Lord is good.'

* * * * * *

In after years, that lady was called to endure loss after loss, and trial after trial, until her heart was almost crushed within her; but often, when she was ready to sink in despair, the sleeping words of that unknown widow, came home to her heart and brought strength and comfort, and she felt herself richly repaid for a sleepless night when she had learned to say, 'Well! Well! my heart is breaking, but the Lord is good.'

Poor unknown woman! if you are still an inhabitant of this world—if *The Physician* has healed your breaking heart, know that your words unconsciously spoken, have often strengthened the spirit of a widow almost as desolate as yourself, and in return she now longs to tell you what she has since learned. If we truly know and acknowledge that the Lord is good, our hearts will never break, but grow stronger and stronger under trials.

A True Gentleman. No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

Madame Rothschild. The venerable Madame Rothschild, of Frankfort, now fast approaching to her hundredth year, being a little indisposed last week, remonstrated in a friendly way with her physician on the inefficiency of his prescriptions. 'Ous voulez vous Madame!' said he, 'unfortunately we cannot make you younger.' 'You mistake, doctor,' replied the witty lady. 'I do not ask you to make me younger. It is older I desire to become.'

He who gets in a passion only shows his enemy where to strike him.

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

References.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. n22

CHILD'S FRIEND, for January. Mrs E. L. Follen, Editor. Just published by L. C. BOWLES, 118 Washington st.

Contents.—A Happy New Year: I dare not Scorn: Martyrs, (John Huss, continued): The Elves, (concluded): Day before Thanksgiving: New Year's Address to a Sunday School: St. Chrysostom: My Mother's Spirit. A Morning Visitor: Statuary: Anecdotes.

Subscriptions received for this Work at $1,50 per annum. j3

TEETH

INSERTED ON A NEW PRINCIPLE, AND ON UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

NEW FALL & WINTER GOODS.

DANIELL & CO.,

No. 201 Washington Street.

WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.

We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.

ROB ROY AND GALA PLAIDS, FOR CLOAKS.

Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

MOURNING GOODS.

Linen Sheetings and Shirtings; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of

HOUSEKEEPING GOODS.

FRENCH LAWN & LINEN CAMBRIC HDKFS; HOSIERY AND GLOVES.

ON THE SECOND FLOOR

We have a beautiful assortment of all kinds of

SHAWLS:

RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.

SUPER WIDE SHAWL VELVET.

Bath, Whitney and Rose Blankets; Livingston and Imperial Quilts; Embossed Piano and Centre Table Covers.

ON THE THIRD FLOOR

We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

☞ Our business is conducted on our long established principle of marking our goods at a small profit, and

ONE PRICE.

DANIELL & CO.,
201 Washington st.

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CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical Lectures on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Bachelider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo,	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of books are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. d13

PRESENTS FOR THE HOLIDAYS. Juvenile Books. A large collection of Juvenile Books, many of which are new.

Annuals for 1846, at low prices.

Miniature Editions of the standard Poets.

Bibles.—A good assortment of Bibles in handsome type and binding.

Likewise,—Portable Writing Desks, Work Boxes, Portfolios, Pocket Books, Card Cases, Pencil Cases, &c. &c.

A variety of innocent and amusing Games for children.

For sale at SIMPKINS'S, 21 Tremont Row. d20

WATERMAN'S

Kitchen Furnishing Rooms.

No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated

BOSTON BATHING PAN:

—AND—

PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechanical Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

*** All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our